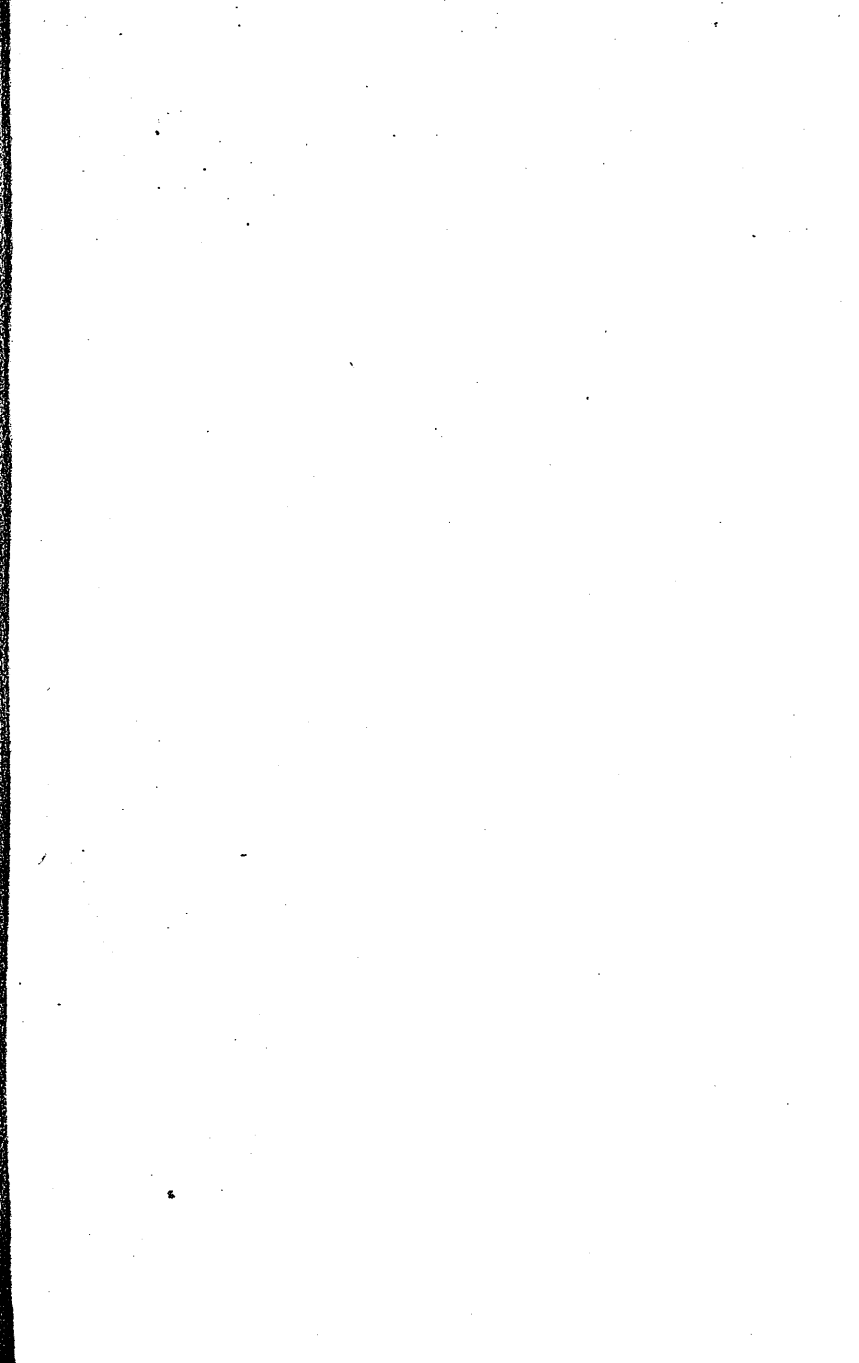


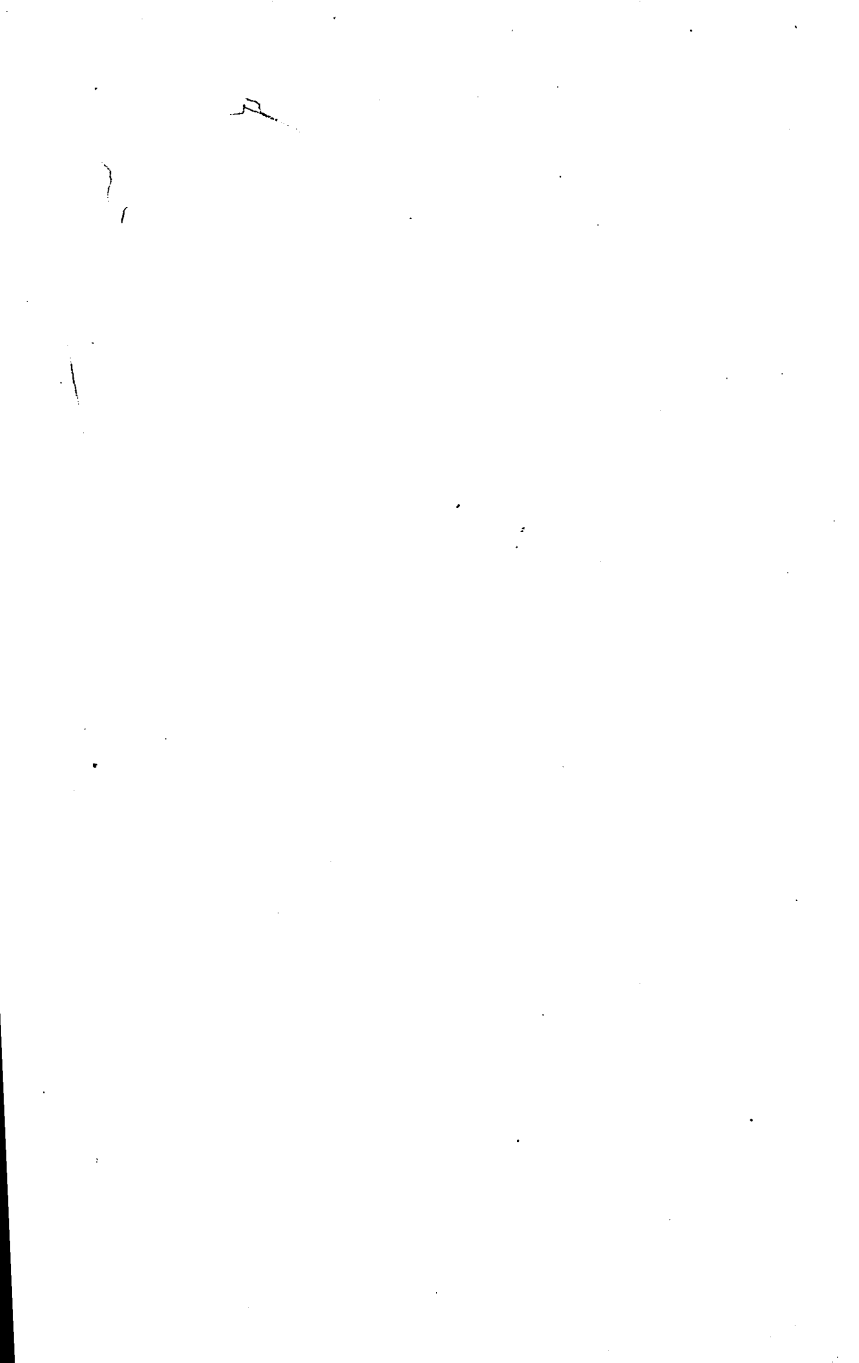
Weapons That Win

C.M.S. Story of the Year
1931

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WEAPONS THAT WIN



WEAPONS THAT WIN

BEING THE C.M.S. STORY OF THE
YEAR 1930-31

By

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C.M.S. Missionary in the Punjab, 1891-1914

C.M.S. Secretary for India, 1915-29.

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FOREWORD

"For though we live an earthly life we do not wage an earthly war. The weapons with which we fight are not human weapons, but are mighty for God in overthrowing strong fortresses." 2 Cor. x. 3, 4 (Twentieth Century and Weymouth's translations)

IT was Wednesday morning of the C.M.S. London Congress held at Westminster last September. One great congregation filled the choir and transepts of the ancient Abbey and another, equally large, crowded the adjoining parish church of St. Margaret's for a united act of Eucharist and Communion. By hundreds upon hundreds the delegates moved forward to partake the holy sacrament of the Body and Blood of the world's Redeemer, and to realize afresh their fellowship with Him and one another and the universal Body of Christ. After individual participation the prolonged silence while others took their turn afforded unique opportunity to ponder the connexion between the mighty event of history, which this service was instituted to commemorate, and the challenging demands of to-day which the Congress had assembled to confront – the Cross of Jesus Christ on Calvary and the world situation just nineteen centuries later, God's infinite love and the world's supreme need.

What was the relation between the two? Here was the world, evidencing its need clearly enough through pain, and ignorance, and sin, and sorrow. There was God, Whose tender mercies are over all His works, and Whose very nature is that perfect love which gives itself out freely in proportion as it encounters impotence and need. In view of all the world's ills what form could God's supreme love

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possibly take but that of entire self-offering in its twin manifestations of serving and suffering? It was through the unstinting serving and suffering of the incarnate Son Christ Jesus that the love of God opened up the high road of the world's deliverance. There are no alternative methods for completing the undertaking. Only through the unstinting serving and suffering of Christ's true Body, the Church, in all its members, can the love of God march on to final victory. These, kept ever fresh and beautiful and strong by praise and prayer, have been the effective weapons of its warfare all down the centuries. With these and these alone can we dare to arm ourselves to-day.

We are to read in the story of the C.M.S. during the past year how these humble yet divine weapons of serving and suffering, energized by trustful prayer and joyous persevering confidence in God, have prevailing power to promote the reign of God on earth.

INTRODUCTORY

CHAPTER I

INTRODUCTORY

"Therefore as God's chosen people, consecrated and dear to him, clothe yourselves with tenderness of heart, kindliness, humility, gentleness, and forbearance. . . . Over all these put on love ; for love like a girdle, makes all complete." — Col. iii. 12, 14 (Twentieth Century New Testament)

IN undertaking the greatest of all campaigns our Lord Jesus Christ relied on the simplest of weapons. The illustrations that He uses suggest such humble tools as the net of the fisherman, the rod and staff of the shepherd, the good seed of the farmer. Homely and everyday occupations all of them, but none the less dependent for success upon skill and experience and ungrudging toil. He Himself has deigned to adorn them all as master Fisher, chief Shepherd, wisest and widest Sower. It was in connexion with an illustration derived from farming that He bade men "learn of me."

From metaphors we pass to realities. What were His actual weapons ? Not the sword of the soldier ; not what we now declare to be mightier, the pen of statesman or scribe ; a lowlier yet more potent weapon still, the spoken word of the teacher and "the foolishness of the preaching." "Teacher" was the commonest form of address to Him. He taught with authority, and men's lives were transformed.

A further step. *Why* did His teaching and preaching transform lives ? Because it was all of a piece with His own life. Maintaining unbroken touch with His Father in heaven He went about doing good on earth. "Moved with compassion" is a favourite word of the first evangelist

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regarding Him. Little children instinctively knew Him as their friend. Sinners and outcasts found new hope in His companionship. He was in favour not with God only, but also with man. And through all vicissitudes a radiant joy – “my joy” – went forth from Him to communicate itself to others.

And then finally, to fulfil His Father’s holy purpose and to work out His brethren’s redemption, came the supreme sacrifice of the Cross, the crowning triumph of the resurrection morning, the breaking forth in His disciples of the power of that same Spirit which had rested upon Himself for preaching good tidings to the poor and heralding the acceptable year of the Lord.

Such are the weapons that win. Not indeed without tears and wounds and many a setback and disappointment ; but none the less unfailingly and infallibly in the final issue. We are to see in the pages that follow how far the servants have been able to follow their Master and bring them into faithful use so as to set forward His Kingdom of righteousness, of truth, and of peace and goodwill among men of many climes and tongues and races the wide world over.

In barest outline what has been the setting of the past year’s campaign ? We can only summarize it here ; it will be apparent enough in the chapters that follow.

1. *In the World*

The year 1930 bore three outstanding and untoward features occurring all together in so marked a degree that it is to be questioned whether any other year of the past century quite compares with it. First, the most serious industrial and economic dislocation not only here at home but the whole world over ; there is not one of our great fields from which poignant references to it do not reach us. Second, violent political and racial antipathies, most of

all in India, but very markedly also in China, in Palestine, and in Egypt, and by no means wholly absent even from Africa. Third, tremendous religious antipathies manifesting themselves wherever Communism finds entrance with its utter godlessness, and particularly threatening the whole future of religion in any shape or form over huge areas of poor distraught China.

2. *In the Church*

It is impossible to pass over in the first place that interplay between Church and world which brought about during last year the momentous concordat between the Vatican and the kingdom of Italy. The financial aspect of it is placing tremendous additional power in the hands of the Church of Rome, not only as a missionary Church, which would be good, but as a proselytizing Church in missionary lands, which is evil. The enormous wealth released for propaganda purposes will be used with astutest care. Is money too material a thing to be reckoned among the spiritual "weapons of our warfare"? It is anyhow a very tough "sinew of war," and from widely-separated fields this year's letters refer anxiously to increased and efficient Roman propaganda right in the midst of our own struggling work.

On the other hand, outside the Church of Rome the year has been marked by truly encouraging progress in the direction of renewed unity between the divided members of Christ's Body. More particularly it saw the leaders of our own Communion who were assembled at Lambeth from all parts of the world hold out brotherly hands of love and sympathy both towards the ancient Churches of the East on the one part, and towards the younger non-episcopal Churches of reformed Christendom on the other. Some may wish that they had advanced faster, but great causes claim great wisdom and patience. One thing is certain: things

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are not standing still, they are moving, moving forward steadily. Our part is not to criticize, but to continue praying.

3. *In the Church Missionary Society*

Numbers are no more an ultimate spiritual criterion than wealth is. But it is interesting to record that the total living adherents of the Christian Church connected with the C.M.S. all the world over exceeded the million mark for the first time in 1930. Of these just one-fifth were still catechumens and four-fifths baptized members. The adult baptisms of the year exceeded 38,500, over four-fifths of them being in Africa.

Up against the anxious world situation above indicated the letters of the missionaries show a general spirit of quiet courage and expectant hope. They seem to echo their Master's injunction as He forewarned His disciples of a coming distress of nations: "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh." One real undercurrent of sadness, however, is manifest in almost every Mission—deep regret at golden opportunities passing for want of better support from the home base. The understaffing is tragic, not only in some places mentioned in the following pages, but in many others where it is not here mentioned, and the underfinancing of the work attempted is equally serious.

Perhaps if we are to select three features which stand out prominently among causes of fruitful progress during the past year they will be these. First, joy despite all sets-back and suffering; the joy of the Lord, "my joy," has proved to be strength indeed. Second, outside and beyond the magnificent way in which many of the missionaries' wives are actively supplementing the activities of their husbands, the quiet permeating influence of the homes themselves—a

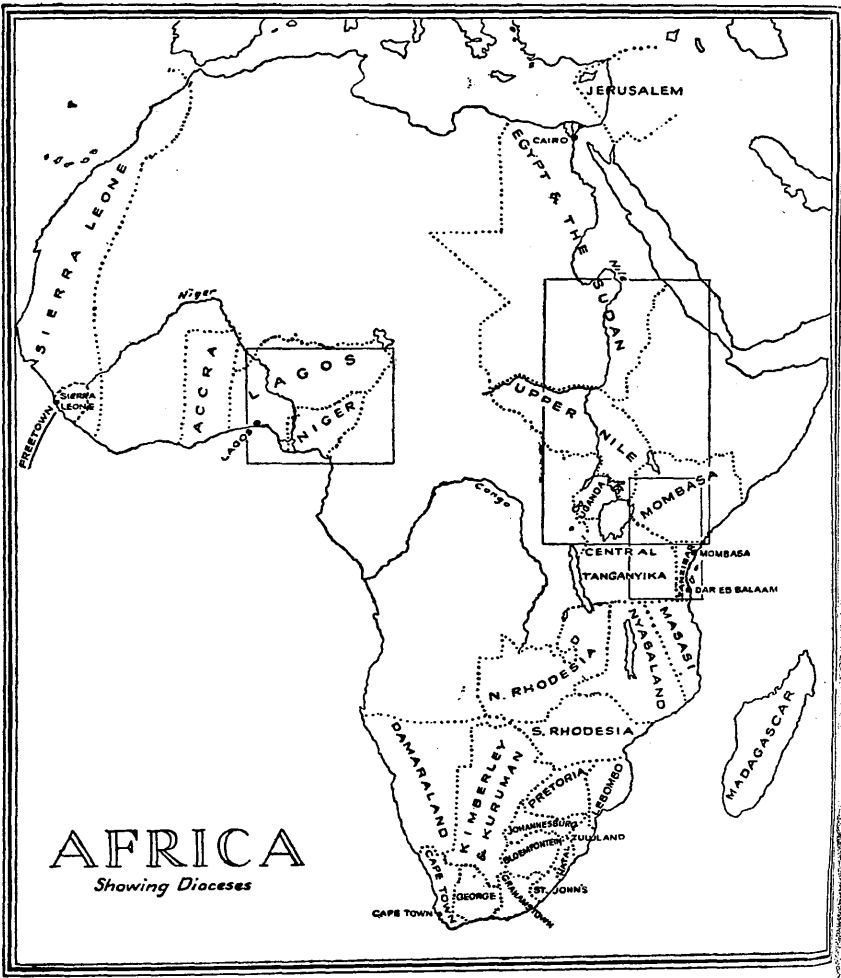
great object lesson of Christian family life at its best, visible day in day out, and morning, noon, and night, for converts and unconverted alike to see, and ponder, and seek to emulate. Third, the increased guarding of the devotional life, both personal and corporate, by quiet times for retreat and communion with God, a matter impressed on all the missionaries in one of the General Secretary's letters to them with the happiest practical response in many parts of the world. A single extract may be in place here, taken from the annual letter of the head of an important district boarding school : -

During the year we missionaries have talked much over the tremendous need for more time for quiet waiting upon God. The result has been that we have arranged that each of us can take a day off each month for this purpose. Temperaments of course vary greatly and so consequently do the methods of employing this day, some preferring to have meals alone and spend the whole day absolutely apart, others finding it more helpful to see something of their fellow workers in between periods of prayer and meditation.

We have not yet done anything about having a united Quiet Day. I hope this may come some time, as I feel more and more convinced that we can only be usable as we increasingly give God time to reveal His purposes to and through us.

It remains only to be explained that this book was planned for two chapters on India and Ceylon, whence came more than a third of the annual letters perused by the writer of it. Space has made this impossible, and therefore the India chapter must this year be far less detailed than the others. It contains, however, one fresh feature which is in itself encouraging evidence of the solid progress of God's work in this portion of the great harvest field.

WEST AFRICA



*Sectional Maps of the areas within the solid lines will be found at
pages 14, 26, and 36*

CHAPTER II

WEST AFRICA

"The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind." – St. Matthew xiii. 47

"They inclosed a great multitude of fishes; and their nets were breaking; and they beckoned unto their partners in the other boat, that they should come and help them. And they came, and filled both the boats, so that they began to sink." – St. Luke v. 6–8

IT was not surprising that in training His disciples from the shore of Galilee to become fishers of men our blessed Lord should have included in His teaching one parable and two miracles immediately related to the calling of so many of them. What is surprising is that when the very highest Authority has used so wholesale a method as the net for an illustration of the way the Kingdom of Heaven is to be promoted, men nowadays should criticize the results of wide evangelization because it brings in bad as well as good. That is part of the very law of the Kingdom in its present intermediate stage.

On both sides of Africa the gospel net has gathered overwhelming catches during the present century. Consider these round numbers of the Christian adherents of the Church connected with the Africa Missions of the C.M.S. on January 1 of three recent years: –

		1909	1920	1930
West Africa	..	40,500	147,400	278,100
East Africa	..	73,700	133,000	294,100
Total	..	<u>114,200</u>	<u>280,400</u>	<u>572,200</u>

In other words they have increased fivefold over the

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twenty-one years, and have fully doubled even in the decade between 1920 and 1930.

Not unexpectedly under such conditions there has been a beckoning to the partners of the other boat. To refer to West Africa alone, two striking events have taken place. First, in connexion with our own Church there is the complete healing of an old-standing breach between the Niger Delta Pastorate and other portions of the Niger Diocese, so that all are now happily united together in the newly-constituted Diocesan Synod, which in its turn has accepted final responsibility for administering almost the whole of the work hitherto under the control of the foreign missionaries. And secondly, over the whole of Nigeria a new Christian Council has come into existence to link up the Evangelical Churches in closer fellowship and save them from the weakness and waste of overlapping. In this connexion the arrangement recorded a year ago by which the Sudan United Mission took over the C.M.S. work among the pagan tribes of the Bauchi Plateau in Northern Nigeria has already proved a godsend to two other important centres of work. The Hausa clergyman, the Rev. Henry Miller, has reverted to his own Zaria, to the great advantage both of the pastoral and evangelistic work in that great Moslem stronghold. The Rev. W. H. Oswald has been set free to become warden of Melville Hall, the theological section of the great composite institution at Oyo, where the pastors and teachers for the whole Diocese of Lagos receive their training. Seven of his students were to sit for the deacon's examination at the close of the year.

The visit to the Mission of our Africa Secretary, the Rev. H. D. Hooper, took place in the autumn of 1929; his report to the Committee was made during the year under review. Summarizing the situation he writes as follows:—

The outstanding impression of the Nigerian tour was the inevitable change in missionary activity from individual treatment

to institutional development. The amazingly rapid growth of the Christian community, its enthusiasm, and confidence, were very invigorating, but were forcing our missionaries to think in terms of congregations rather than persons. Yet they were all alive to the paramount importance of maintaining those personal relations through which a really deep spiritual experience is transmitted; and consequently in their task the emphasis is falling more and more upon the training of African Christians and leaders to cope with the wider demand for teaching.

And he adds directly afterwards :—

The particular task of the Parent Committee to-day would seem to be threefold : to ensure that the best possible training is given to the church leaders of to-morrow, in their colleges of Oyo and Awka ; to maintain the keen missionary vision and vigour of those leaders by personal encouragement in district superintendence, and to build upon the reserves of devotion and service which can be found in the womanhood of Nigeria, but which have not been adequately recognized in past years.

Over against this careful pronouncement of an expert, it may not be amiss to set the fresh impressions of two of the latest men recruits to this part of the African continent. One of them, with eyes fixed chiefly on all the sad heritage of the past, writes : —

At the end of one year I look back and realize that my deepest impression is one of sadness ; for Nigeria is a desperately sad land with its marred and spoiled childhood, its bruised and broken womanhood, its oft-times degraded manhood. It is too, a land of fear, filled with the cruelty and callousness and evil born of fear. Yet in the face of that sadness, in the midst of that fear, the figure of Jesus moves, and the life of Nigeria is changing at His touch as it comes through dedicated hands and feet, voices and hearts and lives.

The other, with a forward gaze to the future, gives us a reminder of the desperate importance of seizing the present

opportunity of claiming these great regions for Christ before potent new influences have time to obtain a grip which, if once it became established, would quadruple the difficulties of the task : -

I could not help getting the impression when passing through Lagos that the rich, white-man civilization displayed in the city and exemplified in many ways there, is a cogent factor, and will be increasingly so, in tempting the black man, like his white brothers who should know better, to base his creed and ideals on a materialistic philosophy. It could not perhaps be otherwise, but it appears to me that in a few years' time, with idolatry and superstition increasingly succumbing to better education, the materialistic creed of: "Eat, drink, be merry" will make a powerful bid for the black man's assent, and it is for the Church to recognize that that is bound to happen and be prepared for it.

In the meantime an outstanding feature in the present situation is the close co-ordination of the Government with Church and mission in the all-important task of bringing enlightenment through the medium of sound teaching to the minds of millions hitherto pagan. This co-operation is of priceless value for both parties, and most of all for the African himself. Yet it has its difficulties. Quite naturally the two parties to the agreement have slightly different scales of value, and common action depends upon the one no less than the other having absolute freedom to conserve intact those standards and principles which most concern it. Thus for example the missionary's first stress in all his work of education is upon the training of character in a real Christian atmosphere : government inspectors naturally relate character training to technical efficiency. In the mind of many missionaries the government educational system appears too academic, and too much absorbed in those elements of African life which are advancing most rapidly, and in the new interests of commerce and business houses. What much more concerns the ultimate well-being

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of the Church is the quiet development of character in home and village life amid the deep-rooted, stable elements to be found there. And so it comes to pass that the missionary often grudges the extra time and money he is asked to put into the more ambitious type of schools, because this restricts the attention he can give to the far less elaborate schools of the rural areas where the teaching of the Scriptures and the training of candidates for baptism are so direct and intimate a part of community growth. No work could be more important than the training of teachers for this type of school.

Sierra Leone

WE turn now to the main separate areas where the C.M.S. is striving to support and further the work of the African Church on the west side of the continent. Its direct contribution in the immense Diocese of Sierra Leone, which stretches northward for 2500 miles almost to the Pillars of Hercules, is limited to Freetown itself, and is concentrated mainly on the Annie Walsh School for girls and Fourah Bay College for men. But we have indirect responsibility for the work in the Protectorate as well, for the Sierra Leone Church maintains in that hinterland thirty-four agents at work in its twenty mission stations, and all these look beyond their Mother Church to the Society which gave it birth. In the past they have been too exclusively engaged in the pastoral care of up-country congregations of Christians. But an encouraging feature of the past year has been the new keenness displayed to evangelize the pagan tribes. This has been earnestly fostered by Canon Horstead, the sole ordained missionary of the Society in the diocese, and he lays special stress on the importance of every missionary learning a native vernacular,

even though primarily engaged, as he is himself, in higher educational work in an English-speaking environment.

The Diocesan Synod closed its first year with a small credit balance, particularly creditable when the whole Colony and Protectorate had suffered greatly throughout the year in the matter of straitened finance. What the Church most suffers from is the premature withdrawal – albeit a good many years ago – of the leavening influence of the foreign missionary. Two fresh ordained missionaries are greatly needed to give their whole time to the deepening of the spiritual life both of clergy and people ; and the African Church would welcome them gladly.

Meantime Fourah Bay College works steadily towards the improvement of present conditions : –

We sent out to the elementary schools of Freetown our first group of “trained teachers” in January, and in July held a reunion which we hope will become an annual event. “I shall be there” was the brief but definite reply of one to the invitation and they all were here and we got far in a long week-end. I believe that group of fellows will stand out for Christ.

As we turn from the little Colony of Sierra Leone to the mighty Province of Nigeria let us remind ourselves that 1200 miles of the Gulf of Guinea coast lie between them, and that once arrived in Nigeria we find the C.M.S. the strongest Christian agency at work over an immense area quite 250 miles in extent from Oyo to Awka, west and east, and more than 500 miles from Brass at the mouth of the Niger to Kano in the Hausa States, south and north. All who can should read the thrilling story of a hundred years of C.M.S. enterprise in this wide domain, published during last year under the title, *The Romance of the Black River*.

Southern Nigeria

WE may group together in our survey all the country both of the Society's Niger Mission, forming the Diocese of the Niger, and of its Yoruba Mission, comprising that portion of the vast Lagos Diocese which lies south-west of the River Niger. Conditions are similar throughout the whole of this formerly pagan area, for the future possession of whose soul materialism and Christianity are engaged in an exciting contest, with Islam following in the rear as an outdistanced competitor. Picture then an area one-third larger than England and Wales, and containing perhaps half their population, and in it less than one central station for each English county. Picture the leaders, English or African, reaching out from these centres to inspire over 2000 African teachers as they assay to sow the seed of the Word in the hearts of 44,000 boys and 12,000 girls gathered in more than 900 separate institutions. Picture again the community of the baptized running up to 175,000 souls, and the effort of the 116 African clergymen, with such help as the twenty ordained missionaries can give them, to supply the Lord's own ordinance fairly regularly to 45,000 communicants, and at the same time to overlook the preparation for baptism of an army of 85,000 catechumens, still surrounded by pagan standards and superstitions, yet eagerly desirous for enlightenment. Let us glance at the reports from some of these centres.

Here is Canon Jebb writing from Owo, where owing to the illness of one African pastor and the removal of another he has had no colleague to administer the Sacraments for forty miles one side of his station and fifty-five miles on the other side. It has meant visiting and preaching in eighty-five different places during the first eight months of the year. The bright side? Such giving, and that during very hard times economically, as we might well envy for our Church at home; the full support of all the workers, and

though they have no endowment behind them, the upkeep of churches in a climate which plays havoc with their fabric, and with all that, increased contributions to the home funds of both the C.M.S. and Church Missions to Jews. The dark side? Tremendous laxity regarding Christian marriage. Hundreds of churches and thousands of confirmed members in the district, yet not a dozen marriages yearly. "Personally, I prefer to see one marriage to a score of baptisms." Once again, on the bright side, put this : -

One of our younger agents, who was unable to give very much in the way of financial aid to the work as he had so many claims upon him, wrote deploring this and said : "I have twenty-one girls and sixty-two boys who had never entered a church before I came to this place and who have been added to the church here through my efforts. All these I have presented to God as my Easter thankoffering as I have no money."

Here again is Canon Lennon, a West Indian missionary, writing from Ikare, the head-quarters of a vast district, and rejoicing over the sequel to Mr. Hooper's visit in the shape of a motor car, fitly named *Ebun*, "a gift" - which enables him somewhat more fully to keep touch with the 152 congregations of Christians in his area. He records a visit from the Rev. W. G. Jordan, rector of Slaidburn, Yorks, who brought real refreshment to the assembled workers of the whole district during a week-end retreat, and later sent from England to the yet pagan Olukare of Ikare a fine Yoruba Bible. "I am glad to say that he is showing his appreciation by having the Bible read to him regularly and he hopes soon to be able to read it himself." Canon Lennon was able to drive Mr. Jordan through the Igbirra Country, where the opposition of many years is giving way and the work increasing rapidly. One element in the changed conditions there is noteworthy : -

The Attah, the paramount chief of this country and a Moham-medan, has lately returned from a pilgrimage to Mecca visiting

WEAPONS THAT WIN

Europe and England en route. He is now quite a changed man in his views towards Christianity. I have received letters from him since, pressing for more churches and schools in his country, and begging me to take and train one or two of his children.

Once more, here is the Isoko Country just west of some of the lower reaches of the River Niger. It had been left nearly derelict, so that there is little wonder that the Rev. O. N. Garrard has to deplore a low moral standard among the rank and file of its Christian community, though he writes more hopefully of the communicants on the one hand and the catechumens on the other. A hopeful new era opened with the advent of two unmarried women missionaries. The welcome accorded to Miss Jewitt and Miss Sheath was truly heartening as they arrived at the new centre of Bethel and began a month's trek during which they visited the women of twenty-three towns. On the men's side the fuller evangelizing of the district by means of sixteen bush schools in the hands of sixteen carefully trained and frequently supervised teachers is well on its way under the auspices of the Rev. J. W. Welch, who reinforced the mission last year. In regard to public worship this music-loving people are rejoicing in the new hymn book, which increases their choice of hymns from twenty-four to 160. Here is an encouraging example of the leaven of strong faith in God working among the baptized women of the district even long before the arrival of the new missionaries to help them: -

I think what impressed me most during our time in the bush was the absolute belief of these Christians in the power of prayer and the wonderful answers they received. When they become Christians they give up all their heathen practices and in times of sickness they are thrown back upon God alone. Let me illustrate. In one town we visited we were told that there were no Christian women who were qualified as midwives but the Christians did not care to call in heathen women because their

methods were not good. So after they became Christians their custom was for the women all to meet in the church for prayer whenever a Christian woman was in labour. It is more than ten years since this practice began, and during the whole of that time there has not been one maternal death and only one still-born child. In another town it was reported that three Christian women were appointed to pray, and in twelve years there had been only one maternal death and that woman was a backslider and refused to call the women to pray.

More than half of the people of Nigeria are women and girls, and everything for the future of the country depends on their uplift. So many of them start at zero, or below it. The glory of the Gospel is their wonderful and rapid response when brought genuinely under its influence. Hence the number in Nigeria – though not yet half enough – of mission schools and training homes for girls. Take a single one as an example. All the girls at Akure are aged fourteen or over, and half of them have had no previous training. They are there to be made fit, in less time than appears possible, to become the helpmeets of Christian catechists and school-teachers, and each fiancé provides the cost of his chosen one's schooling. This is what Miss M. E. Cole writes :-

Akure is in the main a heathen town. One feels here so strongly what St. Paul terms "principalities and powers." We know it, as we sit in church we can feel and see it all around us. Our girls are so young in Christian experience. Many of them have had to leave here after perhaps one year's training and go to a heathen village there to make a home for a struggling catechist, where perhaps she and her husband are the only literate people for miles around. It is a hard test for them, and with all that force arrayed against them it is not any wonder that some of them go back, or fall into sin. The marvel is, that comparatively speaking, so few do succumb. We should like, if possible, that these girls should come to us for three years' training in order to get a good grounding, but the fees are the

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difficulty. The poor catechist in most cases finds it hard enough to find one year's fees and clothing for his fiancée.

Here is a case in point. E—— came to us after Christmas last year. She is not a Yoruba and neither understood nor spoke Yoruba or English. She was utterly undisciplined, wild as a cat, stealing food whenever she could, and with a fine disregard for rules. Now, through much tribulation she has come and you would not know her to be the same girl. She is dressed in neat print dresses, her face is shining with happiness, the light of a dawning knowledge is in her eyes, her sense of humour is rapidly developing, she is able to read, speak, and understand Yoruba and a very little English, she is also learning how to add and subtract, to write and how to take care of babies, this last being her absorbing passion at the present time. She is one of many who come to us thus, and it is a joy to have a share, however small, in bringing about such a marvellous change in them.

“How to take care of babies.” Three were adopted during the year to practise on, with excellent results on both sides! It is noteworthy that the bishops of both dioceses stress the importance of Women's Diocesan Guilds, and at Ebu Owerri Bishop Lasbrey at a single service admitted 400 new members. The value of a stabilizing influence of this nature is emphasized as we read of the somewhat formidable women's rising which took place in the Owerri district in protest over taxation. Mention must be made also of the new Union Training College at Ibadan for women teachers, which started its independent existence with forty-eight students, and with high hopes for their influence far and wide over the Lagos Diocese. Another fresh outlet for educated girls, inevitable, but not without its grave anxieties, is the commercial life which is opening up to them in the shops and offices of Lagos, and they must be fortified in advance against the new temptations entailed.

Space forbids more than a passing reference to the beneficent medical work at Iyi Enu, now recognized by

Government as one of the three centres for training midwives in Southern Nigeria, but so short staffed that the fear of night calls becomes almost a nightmare ; or to the wide ramifications of the Lagos Bookshop, its sale of over half a million exercise books alone during the year, and the fruitful evangelizing work done by some of its staff in their off time ; or to the two great power houses at Oyo and Awka, one of them already mentioned above, where the teachers, catechists, and clergy of the two dioceses are trained. An immediate result of the cordial relations now established in the Niger Delta Pastorate is its call to the C.M.S. to provide two women missionaries to help in work similar to that recently undertaken in the Isoko Country. The first recruit to be chosen for this new mission of help to the African workers there sailed as the year closed.

Further up-country work was opened in the only un-evangelized Ibo district, and a teacher planted at Eziki with the cordial support of the foreign Moslem chief of this large heathen town. A very helpful devotional conference for African agents of the various societies at work in the area was held during this year, in the assurance that the sharing of spiritual experience and the discussion of common difficulties would serve better than anything else to draw together leaders of different denominations.

Northern Nigeria

THIS mainly Moslem area, lying north-east of the River Niger, still constitutes a portion of the Diocese of Lagos, with which it is connected all the way by rail. At Bida, just north of the river, the Rev. C. N. Daintree records various encouraging tokens. Scripture Union membership increased during the year in the Moslem Nupé area from 100 to 150, and in the pagan Bassa area from 100 to 300. In that same Moslem area there are

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now fifteen centres with resident African agents, and seventeen churches. The diminution of Moslem opposition is evidenced in the willingness of the Emir of Bida to permit the licensing of the church at Bida for the solemnizing of Christian marriage, the Emir adding that he would prefer it so, as he would like the Christians to have every opportunity for carrying on their worship in the way they thought proper. Twenty were confirmed during the year, four baptized, and five admitted to the catechumenate. Unfortunately the staff of missionaries is pitifully reduced, not one of the three ordained missionaries who have left the district since 1921 having hitherto been replaced, while Mr. Daintree also has been invalided home to South Africa after serious illness.

Nearly 200 miles further north, at Zaria, the chief events of the year were the dedication of the new church on Easter Day, 1930, in the presence of a number of Moslems and official Europeans besides the African congregation, and the opening of the hospital just outside the city walls. The Rev. Henry Miller's undertaking of the pastoral care of the Christians of Zaria has already been spoken of; but he is only one, and the Rev. H. G. Bullen writes of the longing desire that other young Hausa Christians may find in ordination their life work, and appeals for prayer to this intent. Dr. Norman Cook and Miss Saunders tell an interesting story of the hospital's rapid conquests over the timidity and prejudice of the people, and of the way that not only convalescents but discharged patients come eagerly to the daily service. Some of the patients are wealthy men, and come from far. Finally at Kano, in his thirty-third year of missionary service, Dr. Walter Miller has almost ready and complete for printing his Hausa translation of the whole Bible, that supreme weapon of offence in the Christian armoury.

EAST AND CENTRAL AFRICA

CHAPTER III

EAST AND CENTRAL AFRICA

*"Lovest thou me?" "Yea, Lord, thou knowest that I love thee."
"Feed my lambs. . . . Tend my sheep. . . . Feed my sheep." - St.
John xxi. 15-17*

THE chief pastors of the four C.M.S. staffed dioceses of East Africa have entrusted to them the care of far more than a quarter of a million of Christ's lambs and sheep, and there are many chances for more than one in every hundred to be lost and go astray. It is no wonder therefore that though Kenya and Uganda stand first and second of all C.M.S. mission fields in the number of their ordained missionaries, the bishops still appeal with pathetic earnestness for the sending of more under-shepherds to tend the flock.

"Alas, but a mere fringe of the work to be done - crying out to be done - is being accomplished. The lack of workers is heartbreaking." While therefore the Story of the Year is rich in causes for thankful praise to God, its outstanding lesson is the remorselessly thorough demand of the gospel vocation. Where you start you must carry through. To be content with one half accomplished is to jeopardize even that half. If the tower is begun you must go on till you finish it. "Whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." These things find abundant illustration in the five wide fields of East Africa which we proceed to review, but their application is to the parent Church which has set its hand to their evangelization.

Diocese of Mombasa : The Kenya Mission

FIVE hundred miles of railway join up Mombasa with the Uganda border. Incidentally the end of 1930 saw the completion of the last piece of line which now links the coast with Kampala in an unbroken chain. On or near this railway and its branches are found the four areas where the Kenya Mission is at work.

1. *At or near the coast*

Here the outstanding feature of the year has been the advance at Kaloleni. The buildings of the hospital, nine months old at the date of Dr. Allen's annual letter, are much admired by all visitors, and the thirteen raw dressers on whose work and Christian behaviour the whole tone and atmosphere of the institution so greatly depends, have responded well to training. Slowly but surely the staff are winning their way against the doubts and fears of a countryside where "hospital" was hitherto an unknown word. The technical school for lads of the Giriama tribe and the normal school to provide teachers in the district both report encouragement. From the latter a teacher hopes to go out as missionary to a neighbouring tribe of elephant hunters so soon as the Giriama Christians have raised enough to cover his first year's salary. In the former, to which some of the boarders tramp in from their homes eighty miles away, the boys have built their own new airy dormitories, with the interesting result that when they went home for the holidays they found themselves unable to sleep inside the stuffy and smoky huts of their parents. Of the evangelistic witness of this school Mr. Durrant writes : -

Every Sunday, after our own Bible class, we are out tramping from village to village, holding little open-air services telling out the Good News to folk who are always glad to hear. One Sunday I took the service, but afterwards the folk just would not

go but wanted more ! and so each one of my boys – I had twelve with me – stood up in front of the church and spoke of the blessing of God in their own lives, and gave their own testimonies to the power of His saving grace and His power to keep them from sin.

2. *One hundred miles up country, among the Wataita*

Here we are arrested by the splendid readiness of the Christians to support their own work. At Wusi they are building a large stone church to seat 400, and besides contributing £,500 for the cost, they have quarried and carried free to the spot all the stone required, while the skilled workers have volunteered to take only half the normal wages. At Dabida the Mbale pastorate is responsible for the support of a priest, a deacon, and an ordinand, as well as another unordained worker. “The full weight of this burden is now being felt, and it is proving no light one.”

The provision by the Government of beer shops in Voi township has proved a bad setback to the cause of temperance, for the African cannot drink in moderation. Some Christian women though not drinking themselves were found to be providing a snare for others by beer brewing, and had to be kept back from confirmation. Promising work goes on in the Mbale dispensary, and a fine Christian witness is being given by two trained girls recently returned from the Nairobi Maternity School. Work is not likely to stagnate when we read of the live prayer meeting every Friday, attended often by as many as 300 men and women.

3. *Three hundred miles up, at Nairobi and on the Kenya Highlands north-east of it*

From Nairobi itself it is significant to hear of a football-playing African pastor, chosen to captain the Kenya team, which consisted chiefly of Moslems, on its visit to Uganda.

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Would that all the reactions of a great meeting place of East and West were as healthy. Much flotsam and jetsam flows in and out of Nairobi, and Canon Burns writes of an ever-changing population, but steady continuous work in which the C.M.S. readiness to help all who come, of whatever communion, is much appreciated. The large night school, which includes typing instruction in the top class, is attended among others by fifty African policemen. Of the day school we read : -

One very pleasing feature of this work is the large number of small boys attending now, more than we have ever had before. Dirty little pieces of driftwood on the turbid waters of Nairobi life, many of whom do not know if they have a father or not, could not tell you his name, and perhaps have never even seen him. This alone is well worth spending a lifetime in doing ; otherwise, if left to drift in their present surroundings, a crop of thieves and evil lives would grow up and be a menace to society in general. Poor little ragamuffins ! Already we have some fine boys gathered in from among them, thank God.

And again of the celebration of Holy Communion, with its normal attendance of 300 to 350 : -

This service is a great joy to me, for it reveals the wonderful power of the Gospel of Christ. When you see men who, but a few short years ago would be among the warriors whose work it was to rob and kill the people of other tribes, kneeling together at the Table of our Lord, partaking of that one Loaf and drinking of that one Cup in remembrance of the Body broken and the Blood shed for them, one's heart rejoices, and a fervent " Praise God " arises from the heart. Praise God. It is indeed the power of God unto salvation to *every one* that believes. We know well how weak and faltering many of them are, but when the surroundings in which they have to live their lives are taken into consideration we must exclaim : " It is the Lord's doing, and it is marvellous in our eyes."

An outstanding event of the year was the removal of the Divinity School from the coast to Limuru, twenty miles by rail from Nairobi. The fireplace in its new class room reminds us that here we are at an altitude of 7000 feet above the sea. Work was commenced with a class of nine deacons preparing for the priesthood. Then, writes the Rev. H. J. Butcher : -

The second term commenced with a most representative set of students - in fact the Divinity School is now larger and more representative than at any previous time in its history. We have three students from the Elgon Mission ; three from the Church of Scotland Mission at Kikuyu ; one from the Coast ; one from Taita ; one from Nairobi ; two from Kikuyu Country, and one from Embu, besides five deacons training for the priesthood. This great variety in the composition of the school presents extraordinary difficulties, especially with a staff limited to one man. There are students from some seven different tribes, two dioceses, and two different missions ; some are deacons, and some are evangelists with more experience than training. Some have an extremely limited knowledge of the Swahili language.

Of the general expansion of work in these highlands during the past twenty years Canon Crawford of Weithaga gives very remarkable figures. Unhappily the situation at the present moment contains cause for serious apprehension. On the one hand the greater part of the Kikuyu tribe has fallen into a state of violent political unsettlement in fear lest European penetration should dispossess its people of their lands. And on the other hand letter after letter refers to the strong opposition, even within the Church, to all efforts to persuade the people to abolish the custom of female circumcision with its baleful attendant rites. In this matter some of the older school girls have been more courageous than many elders of the Church in standing for drastic reform. Until the custom is thrown over by the Church as a whole its life must inevitably remain weak.

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4. *Almost 500 miles up, in Kavirondo*

Here on the north-eastern margin of the Lake Victoria the C.M.S. has four centres of work. Of the Kavirondo Church as a whole, Mr. Carey Francis writes that "it is distressingly like the Church at home." Nevertheless, from his school at Maseno there go out in bands Sunday by Sunday seventy boys to run the ten Sunday schools they have started in places from one to five miles away, he himself carrying on a careful preparation class for the volunteers and visiting the different centres by turns to guide and encourage : -

At the end of term I offered each leader four gospels as prizes for his school. Several asked for more ; there were more than four children who knew all their texts and had been every Sunday, they said. I refused, but said that if they really wanted more they could work for them - one hour's cutting grass for one gospel. I had to pay forty-two hours' worth of gospels.

At Maseno work among girls is conspicuous by its absence, so much so that "girls are the curse of Kavirondo at present." Yet both at Ng'iya and Butere the younger married women are evidently making a real effort to attend school and to follow out what they learn : -

One can see beautifully clean Christian homes, where the mother looks after her children well, feeds them wisely, and baths and puts the younger ones to bed at sunset. This is most encouraging when one realizes that in a great many cases our ideas of hygiene are not only different, but absolutely opposed to their own native beliefs and customs, and that only those who are beginning to know and to trust in Jesus Christ would make the least attempt to put their hygiene lessons into practice.

The entire community is passing through an anxious phase owing to the numbers who go out to seek work in the highlands and so often return detribalized and demoralized.

Diocese and Mission of Tanganyika

ACROSS the centre of the vast Tanganyika Territory runs a 600 mile ribbon of railway from Dar-es-Salaam on the coast to the shores of Lake Tanganyika. With one exception the activities of the Mission, now so largely staffed and financed from the C.M.S. of Australia and Tasmania, are confined to the neighbourhood of this railway and to the portion lying from 100 to 300 miles from the coast. The exception is Bukoba on the western shore of Lake Victoria. A bold venture has sent up a party of Australian missionaries to reopen work originally started by African evangelists from Uganda, but later left in the hands of other agencies. Signs are not wanting of real blessing on this fresh enterprise ; but it may be wiser to refrain from detailed description of it till its future is more certainly assured.

Retracing our steps half way to the coast the first C.M.S. station we reach is Kilimatinde, in the very centre of Tanganyika Territory. Here the year has been marked by the opening of a new hospital with two Australian recruits as doctor and nurse, Dr. Buntine and Miss Hampel. A temporary hospital was completed and the beds all full, and there was already a waiting list of thirty-two for operations. The immediate neighbours of the hospital are largely Arabs and Indians, and the former particularly have proved very friendly and approachable.

Sixty miles more to the east we reach the group of stations among the Wagogo tribe. Here limited finances put a check on the work and the numbers in the Dodoma boys' school became reduced from 130 to eighty. An equally potent factor in the year's story was the very abnormal rainfall and the cyclone with which it culminated. This occurred just as the central girls' boarding school, which had been transferred from Buigiri, was settling down into its new quarters at Myumi. In a moment the new lipped

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roofing was ripped off from the only completed portion of the class rooms, and left overturned in a tangled mass of iron, timber, and concrete pillars in the courtyard, which many of the girls were crossing at the time. Providentially no girls or workmen were injured, but the school had to disband for weeks while the damage was made good. An interesting by-product of the floods is the following : -

The heavy rains had played havoc with the roads, but each out-school was asked to make a road from their centre to the nearest main road. The first road was open early in June, and by the end of July it was possible to get to each of the ten out-schools, staying three days and often four in each place.

And here is an instance of the effect of this girls' education in Africa to produce a sound mind in a sound body : -

It is encouraging to see mothercraft lessons carried out in the homes of old pupils. Anna, who was married last year, refuses to pick her son Paulo up when he cries. He is fed at regular times and then is put in a cradle hollowed out from a tree trunk, and there he stays even when his mother goes to church. When Anna was asked one Sunday where her baby was she replied : " Should I keep him tied on my back all day ? Were we not taught to let babies sleep in their cradles ? "

From Kongwa, which is another fifty miles eastward, the Rev. W. Wynn Jones writes of the pivotal training institution for the clergy and teachers of the whole diocese. It has been enriched by the admission of five students from the Moravian Mission and also of representatives of three more tribes, each with their special contribution to make to widen the outlook of the rest. An interesting parallel on a smaller scale to the visit of Wycliffe Hall, Oxford, to the Holy Land is contained in the following : -

During the term we realized that as teachers they would have to teach about a great many things that were outside their

experience: ships, sea, bridges, harbours, *etc.* So we decided to make an experimental tour to the coast. I told them that this was to be their own affair, but that if they found the money I would organize the trip. Twenty-four wrote down their names, and for the last two terms they saved up or earned the necessary money to travel to the coast. Some sold a goat or two, or a cow, and others cut and sold firewood, so that at the end of the third term, after the examinations were over, I found myself at the head of a party of travellers out to see sights, and now that it is over I feel that I can at any time qualify for a job as a "Cook's" man.

A graphic account comes from Deaconess Bullard of the fine mother-and-child welfare work at Kongwa and the great response to it, intermitted unhappily through the Deaconess having to leave and fill a gap at the neighbouring station of Mpwapwa, over fifty years old in C.M.S. annals, where the work extends to Europeans and Indians as well as Africans.

Yet one more fifty miles brings us to the furthest east stations of the C.M.S. in Tanganyika, Mamboya and Berega.

Here the abnormal floods, following on locust visitations, caused acute suffering from famine, and the Rev. Daudi Muhando, a recently-ordained deacon, gives a moving account of his visits to the stricken Christians in the villages "to comfort them with the Word of God and tell them that Jesus, the Saviour, will save them from their sins and from this serious hunger." Both he and the Rev. S. J. King write of encouraging contacts established with the roving and hitherto inaccessible Masai people, notorious in the past for "cruelty, pilfering, rebellion, thieving, adultery, murder, and lying." On the educational side of the work Miss Prynn Jones, referring to the down-dragging influence of the older generation of Africans, writes: "I aim at making good grandmothers"; while Mrs. Kidner, describing her energetic campaign with Dr. Wallace against the

prevailing scourges of yaws and leprosy, says of the Berega hospital work :—

For miles and miles they come, hobbling over hill and dale, toeless and sore, seeking treatment and in most cases coming from areas where no gospel message is preached. . . . Though I did this work lone-handed, except for a man helper in the medicine hut, I found it truly blessed.

Diocese and Mission of Uganda

ONE thing emerges very clearly from the annual letters, and that is that the work and institutions of the Roman Church in Uganda are far more strongly staffed and financed than our own. Their education is thus able to go right ahead of ours ; their African priests are better trained ; two of these have now been sent to Rome with the intention that they may become the first Baganda bishops. If the religion of Christ is to be maintained in Uganda in its New Testament purity and fulness it can only be through the missionaries, the African clergy, and the rank and file Christians of our own Communion outshining those of the Roman Communion in Christlike living and Spirit-filled service. Here lies a call to us to help by prayer.

Of central importance is the Bishop Tucker College at Mukono, which trains both school teachers and ordinands for their future work. It has been so short staffed of late that unless the standard of teachers' training can be quickly raised the diocesan certificates which it issues to its graduates will become almost valueless. The welcome addition to its staff of a recruit experienced in divinity teaching belongs to 1931 and not to the year under review.

Regarding the life of the diocese as a whole the Synod with which the year opened took a courageously strong course in its dealing with the marriage question, involving as it may the forfeiture of their seats on Synod of some highly-placed individuals of the Buganda kingdom. One missionary

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notes as a good sign the fact of more Christian marriages during the year. A veteran among our women educationists boldly advocates a measure of linked education, providing boys and girls with more happy and healthy social intercourse, as the best antidote of low moral conditions : —

Our experiments in this direction in 1927 had excellent results, but we did not pass the experimental stage, and now we cannot do anything further for lack of funds, but the state of morals among boys and girls still cries for something new in our dealings with them.

That things are moving forward is shown by the following, though that “ even ” of the last clause is a pathetic indication how far a young African Church has still to travel : —

This girl's sister was allowed to remain in school until she was sixteen and a half, and was married at seventeen to a fine Christian boy. The wedding took place last February, and the home is an ideal one — it is a joy to go and pay a visit. The husband treats her quite as an equal ; they walk together, sit together in church, and even kneel together at the Holy Table.

Most of the central institutions of our work in the Uganda Protectorate, Mukono Training College, the Budo boys' and Gayaza girls' schools, Mengo Hospital, and the Maternity Training School (henceforth to be known as the “ Katherine Cook Training School for Nurses ” after its devoted founder Mrs. A. R. Cook) lie in the Buganda Province, an area 100 miles square which absorbs considerably over half of the entire missionary staff of the Mission. Passing over these for this year we will notice more particularly some of the work in the Western Province, overflowing at its southern extremity into the Belgian Congo. From Kabarole in the Toro Country the Rev. W. B. Gill writes of the new crisis imminent upon the quiet Batoro people because of a great highroad of the nations which is being cut through Toro from Bunyoro in the north to Ankole in

the south, and will open up to speculators and planters, travellers and sportsmen, some of the most fascinating country in the world. Unhappily the Toro mission has always been understaffed, and the time remaining to prepare its people for this coming invasion from without is short indeed. As regards present work there has been remarkable progress in the Nyasakura school for boys, started about four years ago by Commander E. W. E. Callwell, while Miss Attlee has charge of the work among women and girls in the whole of Toro : -

It is no light task for one worker as it embraces charge of Toro girls' school with all departments from kindergarten to vocational school (for all girls who wish to take up definite work as nurses, maternity workers, or teachers), seventeen village schools in charge of our trained girls, women's work in Kabarole and the district, an Old Girls' Union, and various other odd jobs, including a large industrial work.

Six Batoro girls from the school have passed on to take good places in Gayaza Normal School and the Katherine Cook Nurses' School. Mr. and Mrs. Gill write of exceedingly hopeful openings among the Bwamba people away west of the Ruwenzori range, among whom they spent several days' interesting safari. It appears likely however that the Roman mission will be more ready than we to enter this open door.

Passing southward we come to Mbarara in the Ankole district, where a great effort is being made to encourage more voluntary and unpaid Christian service, and where the sales of Bibles and Testaments for the year reached a total of 800. Yet further on are Kabale and Gahini, the two stations of the Ruanda Mission, the one in British, the other in Belgian territory. At the former the Rev. H. E. Guillebaud completed for the press the translation of the whole New Testament into Lunyaruanda, and has now turned at once to the Psalms. At Gahini during July the foundations

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were begun for the new girls' boarding school ; but already Miss Skipper had felt obliged to harbour two candidates for admission who had been so persecuted for reading at the church in their village ten miles away that they fled to her for refuge. She has found great openings for work among the many women in the closely hedged compounds of the proud and jealous Batutsi chiefs, who allow no freedom to the younger women of their tribe. Hundreds in these compounds are longing for light and eagerly drink in the gospel message.

The chronic understaffing is again forcibly illustrated in the Northern Province of Bunyoro, where there would have been no ordained missionary had not the Rev. H. W. Tegart, who retired in 1917 after over twenty years' service in the Uganda Mission, obtained a year's leave of absence from his Dorchester parish to go and hold the fort during the furlough of another veteran.

The Eastern Province, which links up the Uganda with the Elgon Mission, further illustrates the dangers of this understaffing, for it suffered heavy loss in the death of the Rev. H. A. Brewer, worn out at his post as he waited for the recruits who arrived too late to avert this heavy sacrifice. The Rev. J. S. Herbert writes of the need for trained teachers in Busoga as appalling, and so rejoices the more at the success of fifteen of the nineteen candidates who sat for the junior teachers' final examination. The sequel is worth recording : -

The government inspector of schools was staying with me for a week in February and during his visit the new students came in to commence their course of training. When he saw them he exclaimed : " These are just the fellows we need for training. How many can you produce ? " I replied : " There are plenty more where these came from, but the difficulty at present is, where to sleep them, and how to feed them." He replied : " I don't care where you sleep them as long as you train them. I will go straight to the Provincial Commissioner at Jinja and tell him

about them and get you a grant," with the result that I was able to take in thirty-six students to be trained for two years instead of one year, a native teacher to teach them the secular subjects, and an increasing grant for four years which will cover working expenses.

Diocese of the Upper Nile : Elgon Mission

THE impression conveyed by Elgon with its 70,000 Christian adherents is one of a tremendous opportunity appallingly jeopardized. The demands are growing but there are fewer missionaries to meet them, so that key institutions like the girl teachers' training school at Nabumali have to be closed when furlough is taken. "Before I visited Elgon," to take some Quiet Days for the African and European workers, writes the Rev. J. S. Herbert, "I imagined the needs of Busoga were great enough, but compared with that district we are in clover." The African staff too has suffered severely, notably in the death of the beloved Mbale pastor, the Rev. Kezekiya Bekabye. "His brother told at his graveside how that as a boy he vowed he would be a hero for Jesus Christ. Now he stands in the ranks of heroes." Incidentally the year's story includes a ruined cotton crop – a heavy blow for a very young Church endeavouring to carry its own burden – and a severe epidemic of plague which cost the life of a devoted Teso assistant on the Ng'ora Hospital staff.

Here too, as in Uganda, we have to contrast the abundant resources of the Roman mission. Of the above mentioned girl teachers' training school Miss Foster Smith writes that she is returning to resume charge and there is a generous government grant and no lack of girls waiting to be trained. But: "Perhaps it would be as well to mention that the Roman Catholics are starting a similar school and will probably get the same grant – but they have eight sisters to do the work."

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There is no lack of encouraging response from the people. Many mothers are evincing great keenness for the Mothers' Union and are longing for higher marriage ideals and practice. Distant workers, like the lonely Acholi teachers in the Madi district, respond joyfully to every effort to follow them up with an all too occasional visit. A girl teacher, sent to establish a new school high up on Mount Elgon, and displaying amid big difficulties great cheerfulness and unselfishness, soon has between sixty and seventy girls in the school; and then on top of it shoulders the responsibility of the boys' school also during the illness of its teacher:—

The Rev. Petero Lukungu of Kitgum told us how the people on the Sudan border fearlessly tramped through the sleeping sickness area, braving the open country and risking their lives where wild beasts abound in order to get in touch with the teachers of the Gospel of Jesus. And they could not come to a keener pastor than Petero. He does not fail to fire all with whom he comes into contact.

They are worthy of their missionaries, and that painfully thin line of missionaries is worthily responding to supply their dire needs, from the oldest veteran to the youngest recruit. How those newcomers shoulder big tasks from the first moment! Here is the woman recruit of 1927, now matured into the missionary in lonely charge not only of the women's but the men's work for the whole Acholi Country. Here is the two-year-old of 1928, not only carrying on at Nabumali the combined boys' high schools of that place and Ng'ora, but also in charge of the diocesan normal school, *and* overlooking the catechists' class of 125, with its four African teachers, nearly 100 miles away at Ng'ora, *and* visiting during two vacation months most of the village schools in three different districts. Here is the one-year-old of 1929, gladheartedly adding to her superintendence of the teachers in a women's day school the care

of the Ng'ora boarding school with its twenty-seven picked children gathered from every part of the Teso Country. And here is the new-born 1930 recruit finding herself by July in charge of the children's leper hospital at Kumi with its 148 occupants, its 148 weekly hypodermic injections, its African staff of five youths and three girls, its indoor teaching and outdoor field work – and enjoying every bit of it: –

I myself am only able to take a few classes as my knowledge of Ateso is as yet very limited, but with the help of my teachers who act as interpreters I take all Scripture classes throughout the school, with the aid of pictures which do much to interest my small pupils.

It is magnificent, but . . . ! Are we to complete the quotation, or is it really inevitable that right on to the very end these must be the conditions of warfare under which new conquests are made on behalf of the eternal Kingdom of Jesus Christ?

There is no space to write of the devoted work of the veterans – of the Rev. T. L. Lawrence trying to keep pace at the Lira teachers' training school with the needs of 300 village churches in the two adjoining areas; of Dr. C. A. Wiggins in charge of the far-flung leper work from Ng'ora, yet finding time to be everybody's friend and helper in all the odd jobs that turn up, whether of school or finance or building or printing; of Archdeacon and Mrs. Mathers at the centre, setting that example of high courage to which the whole Mission is so finely responding. But surely the home Church cannot leave it at that. What is Christ calling us to in respect of His 70,000 sheep in the Elgon Mission and the unnumbered multitudes more who are waiting for admission to the fold? First and foremost, what about the indispensable head for which the Walasi Training School for clergy and teachers is anxiously waiting?

Diocese of the Upper Nile : Southern Sudan Mission

THE Southern Sudan Mission is the youngest child of the C.M.S., and now has work among nearly all the pagan tribes to be found in a square, or rather rhombus, 200 miles each way, the southern side marching with the Uganda boundary, while the north-east and north-west angles are occupied respectively by the oldest and one of the youngest stations of the Mission, Malek (1906) and Akot (1929). The primitiveness and withal the keenness of the people is well illustrated in the three days and three nights dance of victory which ensued on the slaying of a lioness which had killed twenty goats in a hut, and in the following from the first annual letter of the Rev. F. J. Finch : -

The natives are gradually acquiring clothes, but the women and girls for the most part are naked, except for the traditional bunch of freshly-picked leaves which they wear. On Sundays the people can be seen coming from all the points of the compass, making for the church. The women bring their babies in skins strapped to their backs. . . .

The weekly class for catechumens is held each Wednesday and all attendances are recorded in the register. The instruction class is followed by the weekly prayer meeting, to which all without exception stay. It is a time of real blessing, as these children of nature feel for the Light, and pour out their souls in prayer, calling upon the name of the Lord, for many varying needs.

The letters bring also picturesque details of the opening up of work at the two entirely new stations. At Kajokaji, a plateau on the southern border, the Rev. and Mrs. W. L. M. Giff started by running up for their first home together a mud hut fifteen feet square till their proper house was ready. By August they had sixty boys in the elementary school, and were training dressers provided by Government or the local chiefs, teaching English to unlettered policemen, and

combating such prevalent diseases as leprosy and cerebro meningitis, the latter fostered by the bad housing conditions. There is plenty of stone in the neighbourhood, so the boys are being taught to build, first their own school, and later it is hoped healthy dwellings for their people. The story of the start at Akot is equally interesting, and within eight months of the arrival of the Rev. R. S. Macdonald and his doctor wife, with everything to build and not even water easily accessible, they had a dispensary in full swing, a ward of fourteen beds but often twenty patients, and eighty boys in the school.

These details illustrate the eagerness of the people all over the district to obtain that healing of body and enlightenment of mind which is being offered them through the close co-operation of Mission and Government. There are many catechumens, but it is inadvisable to shorten their testing time to less than two years in view of the dense darkness out of which they are emerging. The greatest need is that the teaching of women and girls should keep pace with that of the men and boys. In this Mission the "little (m)," or missionary's wife, indeed comes to her own and is achieving wonders, but obviously the one unmarried woman at present on the staff needs further help. On the existing disproportion between the numbers of boys and girls under instruction Mr. Macdonald writes :—

We must have Christian women if we are successfully to combat immorality and polygamy. A Christian family would be a far stronger centre, far more secure against temptation and attack, than a Christian man can ever hope to be. We have three little girls in school at Akot but we have eighty boys. A great effort must be made to correct this lopsidedness. To delay the effort or be half-hearted in it is to imperil the future of the Church.

Among the many interesting details of the year may be mentioned the first baptisms of women at Lui, whence Dr.

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Fraser writes very thankfully of the completion of ten years' service by himself and his wife, the re-organization of the Nugent boys' school with a house system and prefects, and the following from the Rev. E. C. Gore of Yambio : -

In January we went for our annual holiday to Uganda *via* Ng'ora and we took our head teacher Enoke with us. He benefited very much from his experience and came back with new ideas and renewed zeal, and the result has been very marked in the school.

We have seen something of what the Church is up against in its African warfare. Let us end by reminding ourselves of a very potent weapon in its armoury, and praise God for one of these primitive children of the Southern Sudan who passed almost at a single step from enlistment in the Church militant to promotion into the noble army of martyrs of the Church at rest : -

During the summer I spent a week at Juba in order to baptize four boys from the village. One of these was at the time being asked by the Government to become chief of the village in place of a man who had been caught distilling spirit. The young fellow did not want to take it on and foresaw many difficulties, but after the native teacher and I had urged him to consider the possibilities as a Christian, he agreed. In due course four boys were baptized just outside their village. In about a week's time I received an urgent message from the teacher to say that the boy, Alesandro by name, had been speared to death by a man hired by the ex-chief. Subsequently we found out that the boy had known all along that there was a plot against him. The ex-chief had hired a man reputed to have the power of the evil eye to kill him. At last the man had had to acknowledge that the evil eye had no power over Alesandro, and so he had been told to use other means. As we had a service over his grave in the middle of that heathen village we felt that here at any rate was one who had led the way for his people along the path of duty as a servant of the Master he had just learnt to love.

THE NEAR EAST

CHAPTER IV

THE NEAR EAST

"So as much as in me is, I am ready to preach the gospel to you that are in Cairo and Isfahan also. For I am not ashamed of the gospel: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Moslem." – Romans i. 15, 16 (adapted)

JUST a single step across the sixth parallel of northern latitude which separates the Southern from the Northern Sudan, and we find ourselves breathing a wholly different atmosphere. In the Southern Sudan, as in East Africa generally, we are dealing with peoples and races made very much aware of their need of a great uplifting force through many new contacts with the modern world, and correspondingly welcoming the missionary's message as part of what the white man has to give them. Suddenly we have left these behind and are in the midst of peoples proud of their many centuries of civilization, of their faith in the one eternal God, of their sacred book – whether Old Testament or Koran – which enshrines what they have been taught to believe about Him.

Until very recently the idea was largely held among us that simple evangelization was all that was needed to reach the unlettered child of nature in Africa, but more indirect methods were the only ones that would make any impression on the mind and heart of the Moslem. It is instructive to note how to-day this idea, if not actually reversed, is most profoundly modified. The indirect methods are claiming an ever-increasing share in the deliverance of the African out of the kingdom of darkness and translating him into the Kingdom of God's dear Son. On the other

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hand, while in no wise making light of subsidiary methods, missionaries in all our Moslem fields are stressing with increasing emphasis the call and opportunity to tell their hearers the simple story of Christ's redeeming love, approaching them not as Moslems but as men with a felt need of reconciliation with God, and studying with ever-fresh care the best ways of presenting the gospel message. Thus, for instance, in Egypt, "evangelism continues to be the principal concern of our missionary body in Cairo. We are convinced that much more thought needs to be given to the subject of our Christian message and to the methods which we adopt." And for this the whole Church is being mobilized. "Every member a missionary to Moslems," is the ideal set before the Arabic Church, and a conference which brought together Copt and Armenian as well as Anglican and Presbyterian Egyptians discussed such vital subjects as "The Indigenous Churches and Evangelism," "The Indigenous Churches and Converts," "The Indigenous Churches and Literature," and "The Training of Church Members in Evangelism."

Thus again we hear from the Northern Sudan, not vaguely of evangelistic addresses, but of carefully thought out courses of gospel teaching. "One night we had sixty picked lads for a stiff hour's talk (with slides) on *The Pilgrim's Progress*," and we read that six boys took an examination on it afterwards. So, too, the burden of the Persia letters is the open door and the open ear for the message of a saving Christ, the avidity with which so many Persian Christians are joining with the missionaries to enter in, and the deep regret of some of the latter that they are unable to win more time for direct heart to heart work with individuals away from the routine of institutions. These institutions cannot at present be dispensed with, and moreover, as places of witness for Christ they must be maintained with an all round efficiency worthy of His high honour.

Ponder on this from the Omdurman Hospital : -

It is no use sitting down in the middle of a dirty and untidy ward and preaching the Gospel and saying that God loves everything beautiful and clean and lovely. But so often it happens that by the time one has set to and tidied and cleaned the ward and made the patients comfortable there is no time left to preach. I wonder what one ought to do ?

But, above all, the science and the art of evangelization is being earnestly studied in order to make it more effectual, and no detail is too small for attention ; here is a practical one from a Palestine hospital : -

We are bringing into use a card index system. Every patient on admission will be allotted a card on which will be recorded important facts bearing on the evangelistic side of the work, such as his response to teaching given while in hospital, whether he is able to read, if he has been supplied with literature, and any particulars with regard to his family which may be useful. These cards will be kept quite separate from the medical history sheets, and when the patient leaves hospital they will be filed under the name of the village in which the patient lives. We will thus be able to trace individually all the people in any given village with whom we have been in contact previously, and the information given about them on the cards will provide a starting point for evangelical work in that village.

Northern Sudan

A VERY serious fact in this southward offshoot of the Egypt Mission is that at present there is no ordained man in any of the three stations to foster the Arabic Church in and around Omdurman, to preach and minister Holy Communion to its members in their own tongue, and generally to get to know the people and win their confidence. This is a crying need. Evangelism goes on meantime both through girls' schools and hospitals. Whether the open

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door of missionary education will remain so much longer appears uncertain ; already owing to economic changes and fresh openings for girls in the Omdurman telephone exchange the teachers' training class is in abeyance. But meantime the girls' schools have unlocked many homes where affection and confidence are being surely won, more particularly through the welcome given by the people to participation in their family joys and sorrows at the time of a birth, a death, or a marriage. Obviously the school door is not shut yet, for of the 200 children reading in two kuttab schools in Omdurman, all in one school and all but about a dozen in the other are Moslem children, and they come to us from some of the most influential and fanatical homes in the city, and pay fees despite the fact that they could get a free education, and the teaching of the Koran thrown in, at a government school. It is interesting to know that the life of Sadhu Sundar Singh has made a deep impression in some homes where English is understood.

With one woman and three men doctors the Omdurman Hospital was better staffed than it had been for years. But the advent in particular of Dr. Elfrida Whidborne brought up the number of patients with a rush, and Dr. Bland is emphatic on what an increase of 200 per cent patients means in terms of hours and meals. The fees taken during the year were the largest recorded hitherto, while a pleasing incident was the abolition at the instance of the workers themselves of all "tips" in the hospital. Miss S. L. Jackson sends a graphic description of the inmates of the Lee Stack Home, a section of the hospital where the old and blind and mad are gathered, many at first sight so dirty and repulsive, yet all different and each of the twenty-six with his or her lovable trait. And Dr. Wright tells of the great help given by an Armenian dispenser-catechist, Henry Brogian, before leaving to take up work as a Christian trader in the Sudan: "Since February he has done very good work indeed. His ability to make friends and aptitude for passing

on the Christian message have made a great difference to the work, and his knowledge of Moslem methods of thought has been a great help to us all."

The happiest relations continued throughout the year with the officials of Government, who gave help and sympathy of the most practical nature both on the medical and the educational side of the work.

Egypt

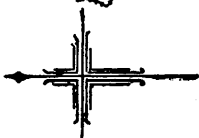
SERIOUS financial restrictions made the year difficult at a time when "the work of the Mission is growing, as it is inevitably bound to do, because of its inherent nature - and like a lad in his teens the Mission is finding its clothes too small for it." But difficulties called out fresh activities, and at Menouf, the chief mission centre outside Cairo, the cutting down of the paid evangelists from seven to three was countered by efforts among the congregation to become themselves practical evangelists. The school, too, had an encouraging result in a year of inordinately difficult examinations, while the hospital orderlies availed themselves of the Ramadan cessation of patients to visit the villages with lectures on the prevailing illnesses of the Nile Delta and talks on spiritual things. There is no saying where the most fruitful response will come. The Ashmoun Sunday school was regularly attended by a big fellaha servant girl, who came carrying the baby of the Coptic family which employed her. It meant new enlightenment for the whole family as she recounted to them week by week on Sunday evening what she had learned at school. "She teaches us," said her mistress, "better than the priest."

From another village centre there is recorded the wholly changed attitude of a main leader of its religious thought, who had been at open enmity to the Christian message :-

Our young servant was at a shop which is a sort of general meeting place when this sheikh asked him what that day's lesson

C.M.S. Stations underlined.

Railways



had been about. He told them the story of the feeding of the five thousand with five loaves and two fishes. One of the bystanders exclaimed : " It is impossible to believe that," but the sheikh replied : " It was by the power of God " ; and when the objector said : " How could that be ? " he answered : " Because Christ is God." A wonderful admission for a Mohammedan in an entirely Moslem village before witnesses.

But C.M.S. work in Egypt centres in Cairo and Old Cairo, and herein minute attention continues to be given to the young Arabic Church, so that through it and its members as His own Body Christ may work and witness to all men. The Rev. E. G. Parry writes from the Church of the Saviour, Boulac : -

Throughout the year converts' classes have been held regularly. At first, after a lengthy period of preparation for baptism, the men themselves were not very keen on more " instruction." But by showing that our evening together was growth in the fellowship with Jesus Christ and with one another, they were keen to carry on and the attendance has been nearly 100 per cent. I have tried to find a piece of church work for every new man ; and I had no idea what a simple thing like collecting in church could mean till one of the converts told me his feelings after his taking the bag round the first time. The churchwardens gladly give up this " right " of theirs in order to help the converts.

Again, instead of a special study class for the catechists very regular attendance followed an invitation to all the men of the congregation to meet for discussion of St. Luke's Gospel, so that all alike might be ready to tell of the hope begotten in them.

Among potent door openers for the gospel message baby welfare work as undertaken at Cairo holds a place of its own. Quality not quantity is its rule, and only twenty-five babies are on the books at any one time. The education

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of the mothers in baby care goes hand in hand with the treatment of the babies themselves. Of the spiritual opportunity, Miss Liesching writes : -

This method has also the great advantage of giving the Bible woman and me the opportunity of a course of intensive teaching in these twenty-five homes, which tells far more than odd promiscuous lessons scattered broadcast. They do drink things in, these poor women, and say so often : " But no one ever taught us before." And certainly they have arrived at the most wonderful confidence in us for material and medical needs which does open the door for the readier acceptance of the spiritual side.

Quite another circle of hearers is reached by the blind evangelist, Gindi Ibrahim. To his school for blind sheikhs in the vicinity of El Azhar he has now added a second in Boulac, where also he has accepted an influential appointment as instructor of blind women teachers at the higher training college. These will later on become the teachers of the blind in government schools.

Bearing in mind the strong evangelistic urge of every branch of the work, it is of interest to note that in the girls' high school Arabic has taken the place of English in the secondary classes. The motives of the parents in asking for this change may have been mainly patriotic ; its advantage for heart to heart approach to the girls is obvious. This was not possible to the same extent in the Old Cairo Boys' School, where a man to succeed Mr. (now Canon) Toop as principal is one of the outstanding needs of the Mission, but Miss Mills reports encouraging response from the twenty-four boys of thirteen to fifteen years of age in her English class. The general atmosphere of the school greatly impressed the Moslem Egyptian who was imported for a time to help the scouts, and attended at the end of term the scouts' own service, conducted by themselves, in the school prayer room.

The same evangelistic urge expresses itself once more in the earnest plea advanced by Dr. Bateman, head of the Old Cairo Hospital, for a far larger use of colloquial as distinguished from classical Arabic in preaching and in worship. The two tongues are widely dissimilar, and at present little has been done from within the Mission to produce books or pamphlets in the Arabic understood by the mass of the people : —

The major contribution has come from one outside our staff, namely Sir William Willcocks, who has secured good translations of the gospels and portions of Old Testament and New Testament into virile colloquial Egyptian, as well as a collection of hymns in the same language. These have been of immense help to us in our evangelistic work on both men's and women's sides. He has also published Miss Scott Moncrieff's book on infant welfare and his own collection of diet directions called *Food and Faith*, as well as *Parables of Sadhu Sundar Singh*, a leaflet of Brother Lawrence's *Practice of the Presence of Christ*, and pamphlets on faith healing.

There has been a natural reaction on the part of Egyptian Moslems to counter the activities of Christian witness in their midst, and it was found that a group of them was making definite approaches to the Christian converts to tempt them back to their former faith by offers of land or money. Mr. Morrison, secretary of the Egypt Mission, writes : —

I managed to get into touch with the most active member of this group, and to have two interviews with him. I assured him that by putting our converts to so severe a test he was in reality doing us a good service ! Our greatest difficulty is to make certain that the men who come to us are genuine in their motives, and the rejection by them of the overtures made to them is a fairly convincing proof of their sincerity. I encouraged our Moslem friend (who incidentally offered me cognac to drink — Moslem though he was) to continue his endeavours.

Palestine

THE intense conviction that in the fight with so doughty a foe as Islam the weapons that win must be those tempered to the finest quality, accounts for the foundation of the Newman School of Missions at Thabor, Jerusalem, to which the C.M.S. has had the honour of supplying the first heads in the persons of the Rev. and Mrs. Eric Bishop. Far more than a language school – though real mastery of language of approach is a first essential for every one who would teach others – this institution had for its second year a roll of 101 students recruited from more than twenty different societies or institutions, Church Missions to Jews and the C.M.S. contributing together between a quarter and a third of the whole number.

Naturally the situation in Palestine was largely dominated by the political unrest and the riots which accompanied it. None the less, it was possible to continue visiting in the Moslem quarter of Shef Amr all through the worst excitement, and it is good to read that all the converts of that place, whatever their faults or weaknesses, have held steadfast to their baptismal confession of Christ. Our hospital at Gaza had the interesting experience of being called on during the riots to billet men from H.M.S. *Courageous* and from the army, with mutual satisfaction to both parties. "To be made welcome abroad is a real godsend, and a thing one rarely meets," wrote one naval officer afterwards. It is noteworthy that the man called in from Ceylon to advise regarding the reorganization of the Palestine police, Mr., now Sir Herbert Dowbiggin, is the son of former C.M.S. missionaries (his mother died in Ceylon last year after full sixty years' service), and that he was able while in Palestine to infuse fresh life into the Toc H. group at Jerusalem.

Amid all the unrest we get a delightful little touch from Miss Butlin, a veteran who started work in Syria forty-two

years ago, solitary at her post at Jerash in Transjordan :—

Except for occasional visits of archæologists I have been alone in this Moslem town, but I have many friends among the inhabitants both Moslem and Christian, and I feel no fear.

There are various indications in the annual letters that the villages and their fellahin inhabitants are the key to the situation in Palestine, as is indeed natural in an essentially agricultural country. Thus Dr. Wren of the Nablous Hospital describes as one of the two outstanding events of the year the establishing of an out-station at Burka, an important village centre in the neighbourhood, and the fine work done there by the Palestinian doctor, Dr. Fuad Mas-sallam. Again at Shef Amr the baptism of a new convert is ascribed to the work of one of the village schools, now, alas, almost all closed on account of necessary retrenchment. From Nazareth there comes this encouraging little detail of voluntary service :—

Last summer one of the orphanage teachers with the help of some girls from Nazareth had a daily vacation Bible school for seven weeks in Nazareth. It was attended by about fifty children, boys and girls from the ages of four to eleven. Most of them paid a small sum and thus were able to cover their expenses or nearly so.

Here, too, are incidents recorded by Miss Grimwood of Lydd regarding a spring itineration with medicines in the villages round. The first is an illustration of “the law” as schoolmaster to bring men to Christ :—

In one village (Kuil) about 100 men, the heads of families, had been arrested by the Government and were doing hard labour on the roads, the cause being a serious feud between two sections in the village. The chastisement led to a sense of need which made the people wonderfully ready to listen to the message of the Gospel that day.

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In the other all were invited into the village mosque, where a long discussion ensued : —

Many questions were asked with the utmost friendliness. In this village there seemed little desire for medical treatment, but Christian literature was welcomed : every man and every boy who could read took a tract or portion. Much coveted were one or two copies of the gospel which were given more especially to our hosts.

So the quiet campaign goes forward. And if on the one hand in a certain hospital the sister's right hand in teaching the patients dares not yet, for fear of her people, make the great confession of Christ in baptism, another station is able to report of the muezzin who calls to prayer from the minaret of the beautiful new village mosque, that as the result of studying the Bible and comparing it with the Koran he has left his Moslem employment and is anxious to become a Christian.

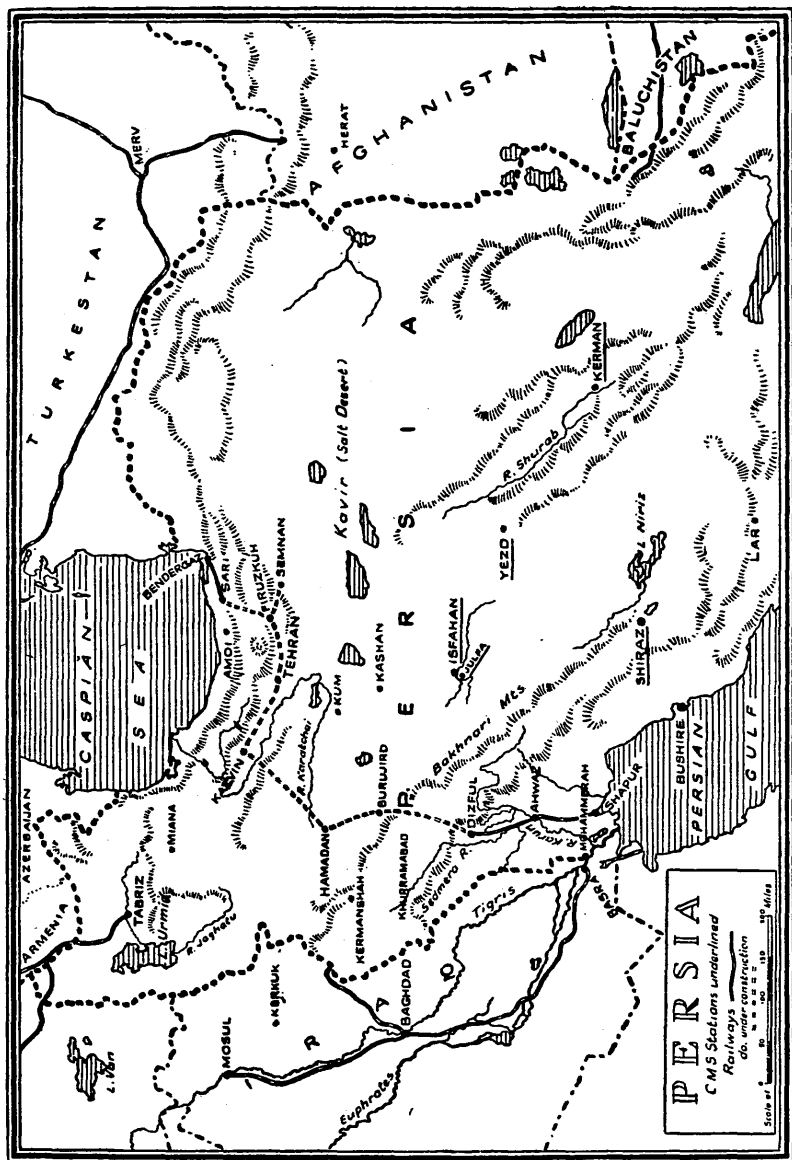
Persia

LONDON was recently holding its breath in admiration of the Persian art of ancient and mediæval times, while among worthy examples of modern work there were accepted by the exhibition beautiful specimens from the C.M.S. Industrial Mission Agency, to be known henceforth as the Garden of Arts, which Miss Biggs founded and fostered so devotedly at Isfahan till her retirement at the end of 1930. In view of that great London exhibition, the following conversation with three eleven-year-old Jewish boys of Shiraz, asking Mr. Richards where they could become Christians, takes away breath by its sheer unexpectedness : —

I asked why they wanted to become Christians, and got these answers.

1st boy : " Because we see the Jews and Moslems have no arts and crafts, but the Christians make everything."

2nd boy : " Because we want knowledge."



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3rd boy (a very clean little chap): "Because we want to get out of the dirt of the Jewish quarter."

Only little lads, but each had realized a truth. Islam is non-progressive. Islam is the opponent of education. Islam, with its fatalistic outlook, thinks nothing of hygiene. This, too, is true of Persian Judaism – though the opportunistic Jew, here as elsewhere, makes the most of his slender advantages.

But be the present-day art of Persia what it may, in the moral and spiritual sphere a present-day need for something better than any of the non-Christian faiths of Persia can supply is being felt acutely in the lives of many men and women both in city and village. Sudden and sweeping changes – social, economic, political – account, no doubt, for much of this feeling; but back of it all, as Bishop Linton wrote recently in the *International Review of Missions*, "something is happening that can only be spoken of as the direct work of the Holy Spirit Himself." Let us follow the all too small band of workers in the four centres of C.M.S. activity in Persia as they strain eagerly to seize the present day of opportunity, uncertain how soon the night of Communism or materialism may overspread Persia from one or other of its menacing neighbours.

At Isfahan the hour of the old-established evangelistic service in church with its crowd of Moslem hearers has been changed from Sunday morning to Friday afternoon, a happy indication that on the Lord's own day the building is increasingly needed for His worship by the growing Christian Church. Of particular interest have been tours to the neighbouring villages by man or woman missionary, accompanied by a keen, Persian fellow-worker, with much quiet individual work as the result. In one of these, sixty miles from Isfahan, the Rev. G. J. Rogers and a companion visited the postmaster, who has been the solitary Christian witness of his village since his baptism, and for five days they sustained there a steady siege of earnest inquirers after the way of life, including two of the man's own brothers.

By a journey of 200 miles from Isfahan we pass on to Yezd in the company of a party of masters and boys of the Stuart Memorial College who are visiting the Christian community there for a few days of fellowship in prayer and work. The people come in crowds to hear the Gospel and many apply for further teaching, for there is a great spirit of inquiry. Another 200 miles and we are at Kerman where we find both medical and school workers straining at the leash of their own indispensable tasks in the longing to do more of the individual work of soul winning. Here, too, visits to the villages open up unlimited opportunities among those longing for enlightenment. Dr. Winifred Westlake writes : -

It is very encouraging to hear the Persian Christians themselves passing on that hope and faith and love that is in them, the Christian Jews in their summer wanderings as pedlars, Christians from schools or hospitals who take holidays in the hills, all can help in faithful witness by lip and life, and do so not uncertainly ; and thus the stalwart rural folk, the backbone of the country, are hearing of the Gospel of our Lord and Saviour, Jesus Christ.

As for Shiraz, the fourth centre, the fourteen actual baptisms of the year included that of a robber and highwayman, won through the work of a wandering Persian evangelist, while Mr. Richards records growing opportunities among Jews, Bahais, and Moslems, and a steady attendance, fifty or sixty strong, at his weekly lectures : -

The reception given to these lectures varied. I was heckled for over an hour on one occasion, on another I was presented with flowers and applauded, and on yet another was reported to the police as a disturber of the peace !!!

The whole outlook now changed. I had no time to myself ; daily, and sometimes almost hourly, men called to see me and to talk with me. If no other result had been obtained we had at least the joy of knowing that there was a spirit of inquiry abroad which left practically no quarter of the town untouched.

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There was also a thrilling visit to a mountain village ending with a lantern lecture in the open street which well nigh issued in murderous assault upon Mr. Richards and his Persian companions, and directly afterwards a midnight baptism in the upper room, at which the host, his daughter, and the village schoolmaster were admitted to the fellowship of Christ's Church. Since then the village leaders have completely altered their demeanour, and welcomed a subsequent visit with outstretched arms. Of one of the women converts at Shiraz Dr. Emmeline Stuart writes :-

When lying ill in one of the private wards she got greatly interested in the Gospel. She attributes her conversion to the effects of a picture of "The man with the muck-rake" from *The Pilgrim's Progress*. It haunted her, and one night she dreamt she saw herself as the man with eyes so fixed on earthly things that he was unable to look up. Suddenly she looked up and saw Jesus holding out a crown of life to her. There and then she accepted Him as her Saviour, and though much alarmed at first at the thought of having to tell her husband (to whom she is devotedly attached), and feeling unable to face a public confession and be baptized by a *man* (she asked me if I could not baptize her myself, privately !) she has got over all that, and now even takes part in the prayer meetings where Christians of both sexes mingle freely together, and her clear, simple, prayers in which she never fails to ask that her husband may become a sharer in her new-found treasure, are most uplifting.

Material advance is reported with regard to most of the mission hospitals. Considerable progress was made from money raised locally with part of the main permanent building at Shiraz. At Isfahan a separate maternity block is proving a great improvement, and at Yezd likewise, what was once the boys' school has been transformed into an ideal maternity home, with good attached quarters for the medical staff. The Kerman women's hospital rejoices in a great

present of clean new blankets from an American friend to supersede the old and dirty local quilts, while at the men's hospital not only have the authorities helped to improve the insanitary approaches from the city, but a better water supply has been secured, and an X-ray engine and plant is in process of instalment. On the other hand both Isfahan and Kerman suffered serious losses of native staff by death and departures during the year, and Miss Stratton, with an ever-increasing number of maternity calls, has found herself compelled to turn to the training of young married Persian women of the place albeit not Christians. These will at least not leave to marry or return to homes elsewhere when their training is complete.

The losses of the year were not confined to the medical side of the work, and notably from the Stuart Memorial College there passed over, surely to the blowing of all the trumpets on the other side, the short-service worker, Clifford Harris, who burnt himself out in the selfless and utterly joyful abandonment of his love for his Master and his brethren. In some schools the short-staffing is overwhelming, and Miss Woodroffe writes feelingly from Kerman of the haunting fear lest these invaluable means to evangelization should stifle the very ends for which they exist by sapping out the vital energies of their very insufficiently reinforced staffs. As to the value the people themselves set on such an institution : -

A Rozeh khan or professional preacher at the semi-religious gatherings last Mohurru, urged the people to be thankful for our work and the training which the children get in obedience and cleanliness, as well as the simplicity of taste in dress which they learn with us. Our school probably has often figured in sermons at these gatherings, but as a thing to be avoided, and as far as we know this is the first time that any one has dared to say a good word for us. It is, I think, a definite sign of the opening of doors before us, if we can but enter in.

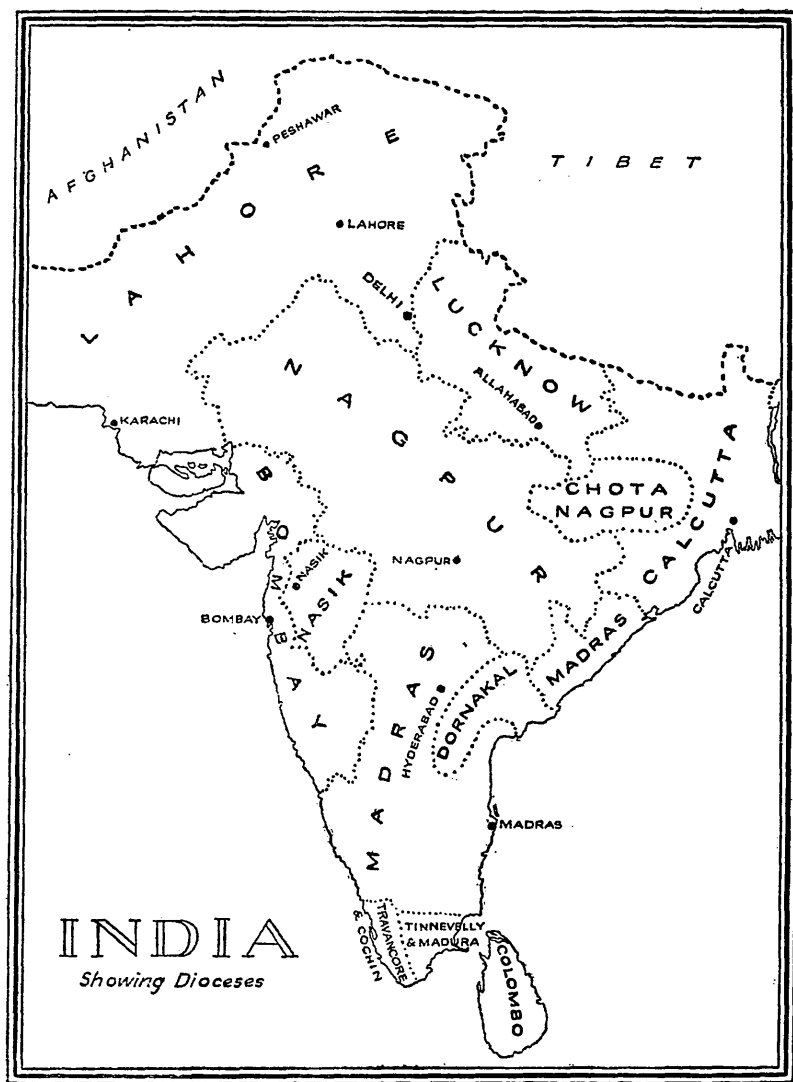
WEAPONS THAT WIN

The Persian Church is emphatically a missionary Church, containing a splendid proportion of devoted evangelists. All the more is there paramount necessity for the bestowal of unwearying personal care upon it. An outstanding event of the year in this respect was the inspiration received from a visit of Dr. Robert Wilder to Isfahan. One special feature of it which has borne good fruit was a meeting with the Armenian boys of the Stuart Memorial College to discuss what contribution they and their community can give to the life of the Church in Persia. A Persian edition of *Daily Light* now in preparation will prove a real enrichment to the individual, and an enlarged Persian hymn book to the corporate life of the Christians. At Shiraz the growing Church still waits for its place of common worship which will contribute so much, as the new church in Yezd is doing, to the witness and unity of the community.

In Bishop Linton's already quoted article on "Evangelism in Persia" he sets down prayer as one of the two factors which seem to be most prevailing in connexion with the present movement of the Spirit in Persia. It is one of the oldest and best tested of all the weapons that win in the heavenly warfare. An interesting corroboration occurs in the final annual letter of Dr. Lucy Molony, just retired after lifelong service in Persia : -

We believe that much blessing has resulted from three days of prayer held in Yezd, during the early part of this year. . . . I think every Christian in Yezd, Persian or English, took their share in setting apart a stated time of prayer for definite objects or persons on those days. At the close of each we joined together in the Holy Communion service. After the first day two or three new inquirers came forward, after the second day there were ten or twelve, and after the third day almost more people than could be dealt with came forward.

INDIA AND CEYLON



CHAPTER V

INDIA AND CEYLON

"The sower went forth to sow his seed.

"Some fell by the way side . . . other fell on the rock . . . other fell amidst the thorns.

"And other fell into the good ground, and grew, and brought forth a hundredfold." — St. Luke viii. 5-8

AS already explained, this India chapter is perforce written on a different scale from those relating to other fields. Any fairly detailed account of the ten separate C.M.S. Missions comprised is impossible. We must content ourselves with a general survey of some main features of the past year and its work.

The Political Situation

With considerable exceptions in the south, general conditions in India during the past year have been dominated by the Congress campaign. This campaign has been prosecuted by a countless host of men and women, and of mere boys and girls, with an intensive ardour which suggests the Crusades in the abandonment of its devotion. This is not the place to appraise its merits. But in the midst of an environment of this kind the sowing of the good seed went on. If we ask of the soil into which it fell, it is probably true that the immediate result of the political turmoil has been a great deal of wayside inattention, or else of thorny preoccupation with the excitements of the campaign, though patches of good ground newly prepared have also appeared, and this in quarters where they might least have been expected. As to the final effect of all the upheaval there are not wanting those who believe that what is now going on

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will break up much rocky ground and turn it before long into fruitful soil for the good seed. Thus a thoughtful Indian clergyman writes : -

With this national political awakening there is bound to be a religious awakening both among the Christians and the non-Christians. The desire for freedom, independence, responsibility, the desire for Indianization and for things and persons Indian is not confined to the government of the country, but it is bound to assert itself in the sphere of education, church government, and evangelistic effort. If the movement can only be stripped of its lawlessness and hatred of all that is foreign, a few years will usher in not only a united and self-governing India but a united, independent, national Indian Church, independent of foreign money and foreign control, with the same enthusiasm for service and sacrifice as the National Church of China.

How all-pervasive the campaign has been is illustrated by the fact that in one class of the Alexandra High School, Amritsar, there sat together the daughter of Dr. Kitchlu, one of the first Congress leaders to be arrested, and the daughter of the Indian police inspector who arrested him. Moreover, the Indian staff of such an institution is not likely to be the less keenly nationalist for being also truly Christian. Missionary educationists may at any moment have to endure from colleagues a none-too-sympathetic criticism of their lives, their motives, their attitude to Indians, and to learn to turn smilingly the other cheek. It is all part of an effervescent phase which will have to work itself out, and it does not preclude quite deep and real friendliness betwixt individuals of the two races.

One chief evil that has resulted from the Congress campaign is the slackening of all sense of discipline. "Family discipline is being completely ruined by the civil disobedience movement," writes an acknowledged leader in the missionary cause, and the entire letter of one of our women missionaries who has constant access to the homes of the people is an expatiation, with examples, upon the

NORTH INDIA

C.M.S. Stations underlined.

Scale of 100 200 300 Miles



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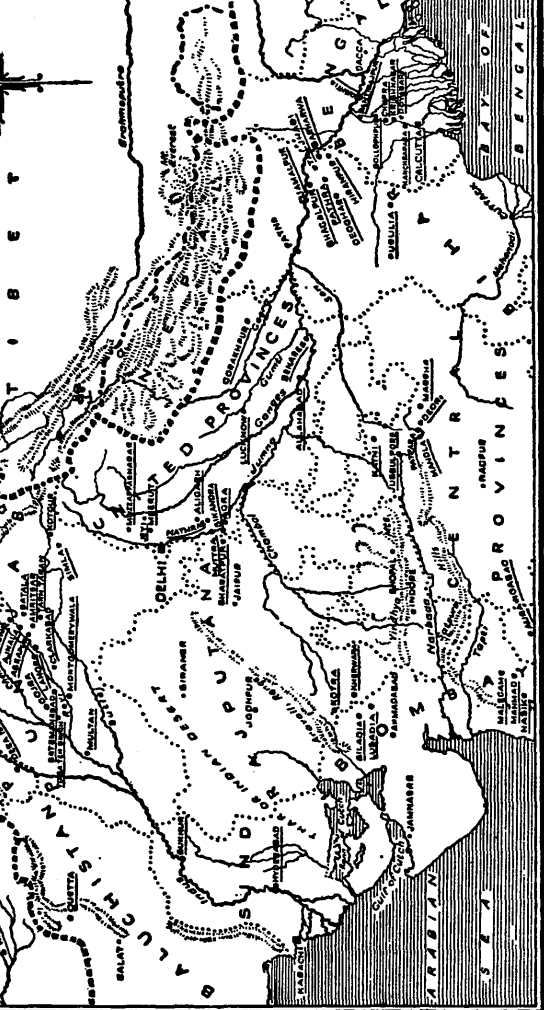
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spirit of insubordination permitted in the home from earliest days, and naturally developing itself later in resentful hatred of every kind of disciplined order. It was practically impossible that communities of Christians should in all cases escape from the deterioration of self-control going on all round them, and pastors, whether Indian or English, have had an anxious time. Here is what one of the latter writes : -

In many ways our village has been a microcosm of the rest of India at this time ; revolt against " the powers that be," and yet full of mutual suspicion and enmity. It is a distressing atmosphere in which to work and seek to be helpful to all. One can only pray for daily wisdom, love, and patience to enable us to do our part, in the faith that even through strife and tribulation God's Kingdom can and *will* come.

If, however, the Indian Christian community is sharing in the pride, the excitement, and the attendant perils of a campaign for national self-realization, there are parts also where it is being so identified with the foreigner and his religion as to have to pass through a time of really severe suffering. Notably is this the case in the north-west portions of the United Provinces, where the combined political and religious rancour of the Arya Samaj has run very high. Here in the ordinary courts justice has often been at a complete discount, and the village Christian lives in daily danger of being accused, with a wealth of plausible evidence, of the gravest crimes of which he is entirely innocent. Under these circumstances the constancy of very many has been cause for great thankfulness to God. At one village fifty-five people, notwithstanding the opposition and threats of their landlords, were openly baptized in the river. Of others upon whom pressure was being brought to enrol themselves as Congress members on pain of expulsion from their village the Indian pastor writes : -

But the wonderful mystery of the Lord is being made manifest in this, that in proportion as they are persecuted because of the

name of Christ in a like proportion they get strong, and instead of calling out the praises of Gandhi, as is required of them, they call out the praises of Christ. The Lord, according to His promise, is helping them.

This courage to face danger is illustrated again in the action of sweeper Christians in the city of Peshawar, who, when their special church service had been called off just after the riots, went of themselves to the church, rang the bell, and had their service, remarking : " We must not let the Mohammedans think we are afraid." Incidentally it illustrates the unsettlement of work in that area that the Easter Communion for the Christians of a twenty mile district out-station was finally celebrated in mid-July.

It is satisfactory to learn from not a few letters that there were other areas, both city and village, where the general unrest in no wise interfered with Christian work and witness. At Bombay the C.M.S. head-quarters and Z.B.M.M. girls' high school are close to Congress House, and neither missionaries nor their visitors experienced rudeness or annoyance. At Allahabad the C.M.S. church stands right opposite the public park where the largest political meetings are held : -

It so happens that on Sunday evenings when a small group of Christians meet to sing praises to God, people on the other side of the road in their thousands shout : " Down with Imperialism," " Long live Revolution." When bitterness and strife are typified on the one side, peace and love stand symbolized on the other. And it invariably happens that a few out of this huge concourse of people stray into this small building and join with the Christians in prayer and praises to God.

So too in touring the villages of the Gojra district of the Punjab things were quiet and the work went on as usual, though on the other hand Gojra itself made it quite unpleasant for women missionaries from the villages when they came in for necessary shopping.

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It was undoubtedly in school and college work that our missionaries met with the greatest difficulties ; it was there too that they were able to register their largest triumphs in overcoming them. From provinces as far removed from one another as Bengal, the United Provinces, the North-West Frontier, and Sind we read of systematic picketing to prevent the daily muster of students, and also of persistent efforts to foment schoolboy strikes. On the lighter side, two funeral pyres were built in one place and the senior master and principal were burnt on them in effigy after a funeral procession through the streets. More seriously, the Indian principal of another high school writes : " There is not the least doubt that the spirit of freedom has run amok among the students." On the other hand the superior moral background of the Christian institution was clearly demonstrated in the determination to carry on work with which pupils combined with staff in several instances to overcome sustained picketing, most carefully refraining in all the most successful instances from calling in the police to help them. In one instance where for a time many of the older boys had joined the picketers :—

The staff counter-picketed for an hour every morning. This was most amusing, as we shared our umbrellas with the enemy pickets and pulled their legs unmercifully. Some conveniently looked the other way when their young brothers came ! The youngsters displayed a great deal more determination than the seniors. Some nipped over the wall and ran for their lives into the school, followed by roars of " shame ! " . . . I think the fact that we refused to call in the police impressed the town, and the passers-by could not understand why we treated it all as a joke.

With the sequel a couple of months later : —

To-day I think I can safely say that ours is the happiest and most loyal school in the town. Instead of suspicious and rebellious looks the boys now greet us with smiles. Instead of

shirking their work they take a real pride in their home tasks. Some of the classes are so entirely changed that they are scarcely recognizable as the same boys.

The Church and its Development

If the control of government in the Indian State is still in the melting pot it is not so with the Indian Church. March 1, 1930, saw the Anglican section of it finally emancipated from the leading strings of the mother Church of England and stepping out along the path of full self-government. May we take it as a hopeful augury of what is to take place shortly in political development that the autonomy of the Church has not involved any loosening of the happy co-operation of Indian and foreign workers in its service? At present most of its trusted leaders continue to be foreigners, and at the same time in the councils of the various dioceses the Indian vote is overwhelmingly in the majority. Yet there is no antagonism between races, nor is any tendency manifest to exercise the majority vote with a racial bias. All are one in Christ Jesus; all are united in common endeavour for the building up of His Body and the growth of His Kingdom.

The Church in India is transcending racial distinctions. It is transcending also ecclesiastical divisions. The way to travel may still be considerable, yet immense progress has been made, and another great milestone on the road to re-union in South India on a large scale was passed when the Lambeth Conference of last July gave its unhesitating benediction to the whole project. Its Encyclical letter contained the following inspiring words: -

We rejoice that one part of the Anglican Communion should be found ready to make this venture for a corporate union with certain non-episcopal Churches. We feel that in a sense our brethren in South India are making this experiment on behalf of the whole body of the Anglican Churches. They are our pioneers

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in this direction of the movement for unity. The whole Communion will surely stand by them with earnest prayer and generous loyalty.

And part of the actual Resolution of the Conference on the South India scheme runs as follows : -

We express to our brethren in India our strong desire that, as soon as the negotiations are successfully completed, the venture should be made and the union inaugurated. We hope that it will lead to the emergence of a part of the Body of Christ which will possess a new combination of the riches that are His.

Since these words were written at Lambeth, further good progress has been made on the spot in the negotiations between the contracting parties. While we thank God for all this we shall not relax our prayers for the full consummation of the union proposed. Another cause for thanksgiving which belongs more strictly to next year's report cannot be wholly passed over here in entire silence. This is the choice of a second Indian bishop in the person of Canon J. S. C. Banerjee, who for many years has done devoted work in the Lucknow Diocese in connexion with the C.M.S., to become Assistant Bishop of Lahore in order to help with the great village movements of the Central Punjab.

Intimately related to the growth of the Church is the training of its clergy, and there is an interesting year's progress to report. The three predominantly "Indian" dioceses of South India, each with its different language, have in each case a C.M.S. clergyman - one Indian, two English - in charge of their divinity schools. Let us select from them the Dornakal school with the Rev. A. B. Elliott at its head, and a record number of twenty-five students in residence when the year 1930 began. Later on four of the twenty-five were eliminated, "in two cases because of the unsuitability of their wives, unable to learn, unlikely to

prove helpful as pastors' wives in village congregations." Two ordinations took place, the one in Vidyanagar school chapel, when fourteen men were admitted to the diaconate, while the other at Ellore, where eight men were ordained priests, was preceded by a clergy school and conference attended by most of the clergy from the whole diocese. Each evening at this school the Rev. J. C. Winslow, head of the Christa Seva Sangha, spoke on "The Resurrection and what it should mean to us."

In respect of the two greatest languages of North India, Urdu (with Hindi) and Bengali, the preparation of candidates for the ministry progressed visibly, though with much smaller numbers than those of South India. Dr. J. N. Carpenter is the Anglican representative on the staff of the United Theological College at Saharanpur, which serves the wide areas both of the Punjab and the United Provinces. He was happy in admitting three candidates for ordination from each of the two dioceses as well as a small class of catechists. In Bengal, where for some years there had been a break in regular divinity work, the Rev. P. J. Heaton had passed his language tests and was about to open his first class at Shikarpur in the Nadia district, having as his colleague the Rev. Satzaran Kazi. As one part of their work of training, they have high hopes of enlisting the students in efforts to awaken new evangelistic enthusiasm all through the Nadia Church.

Yet when all has been said, how exiguous is the staffing of these key institutions. Here is how the Rev. A. Dungworth of the Clarkabad Christian village begins his annual letter: "Sphere of work: Boys' middle and boarding school; superintendent of village and estate; principal of Bishop Lefroy Training School." And that last is the source of supply for all village workers in our big mass movement areas of the Central Punjab; and there is no vice-principal

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on the staff. We have to go behind the scenes to discover how things are kept going at all : -

One good outcome of my additional work at the B.L.T.S. has been that Mrs. Dungworth has undertaken to supervise the day school. As she is an experienced trained teacher she has been able to improve greatly the style and standard of teaching.

While as for Mrs. Dungworth's own account of the matter : -

The boys' school is a sphere in which a keen teacher can find ample scope for all his powers, and accomplish much for the building up of Christian life and character in this Christian village.

Two other pieces of work have fallen to me during the year ; one teaching the wives of the Bishop Lefroy Training School students, and the other teaching drawing in the girls' middle school. These had to be done in the afternoons.

Indian Church Leaders

Was the Church in India really ready for its emancipated autonomy ? A striking feature of the 160 annual letters from India and Ceylon read by the writer of this Story of the Year is that almost exactly a quarter of them were written not by foreign missionaries but by the children of the soil. They include as many as fifteen from the Lahore Diocese, five from the Lucknow, four each from Bombay and Nasik, and seven from the Colombo Diocese. It will be noticed that hardly any write from the South India dioceses, where the transfer of pastoral and evangelistic responsibility to Indians has been most complete. The very completeness of the transfer weakens their link with a foreign mission and establishes their proper allegiance to the indigenous Church which they serve. Let us hear what some of those northern Indian workers have to tell us of the past year's happenings.

Start with the vast Diocese of Lahore. Here are the two city pastors of Amritsar and Quetta, 750 miles apart. The

Rev. Khair Ullah of Amritsar was once a fiery Moslem of the Frontier. For many years he has been pre-eminently a teacher, preparing many for Christian service. Only recently was he appointed to pastoral work, in which he is ably supported by his wife, with her ministry among illiterate Christian women in nine different centres within a three mile radius of their home. Respected by leading men of other faiths, he was able at the invitation of the principal to lecture to the students of the local Sikh college on such cardinal subjects as the Death and Resurrection of Christ, the Source of Christianity, and Christ's Claims and Work. The Rev. Nathaniel Makhan's Quetta congregation is over 600 strong, and its young people were well to the fore both in the musical rendering of the services and in evangelistic witness in Campaign Week. In view of the 700 miles which separate Quetta from the centre of the diocese this is interesting : —

A short description of the Assistant Bishopric Scheme will not be out of place here. Our congregation is very enthusiastic about this work. A congregational meeting was held wherein it was decided to make an effort to collect a sum of Rs. 5000 within the next two years. A set of young men have volunteered themselves to act as collectors for this fund. It is being impressed on the people of our congregation to give one day's income in a month towards this fund. God helping us, we hope to be successful in our efforts.

Here again are two village pastors, each in charge of large districts fifty miles or so from Lahore. Westward is Pat-toki, which has never possessed resident European workers. The Rev. J. Thakur Das has just had his first year's experience of independent charge ; he has felt the burden and met the full pressure of difficulties. But on the bright side two confirmations furnished 225 candidates, while by a happy piece of liaison work Deaconess L. Claydon is dividing her time equally between his district and the Clarkabad girls'

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boarding school. One fruitful result has been that whereas the Pattoki district Christians have hitherto remained illiterate, thirty-two of their children, boys and girls, now read in the Clarkabad schools. "They are to be the living stones," he writes. North-eastward at Fathgarh Churian the Rev. Barakat Ullah, scholar, writer, lecturer, as well as pastor and evangelist, has his head-quarters. For eight months of the year he was contributing to the widely-read Christian newspaper *Nur Afshan* a series of articles on the Universality of the Christian Religion which have helped many. Within his own district the village Christians of their poverty contributed Rs. 120, about £9, to invite two well-known Christian teachers to come and lecture to large gatherings of Christian and non-Christian hearers on quite central subjects of Christian faith and life. The seed was sown far and wide.

Quite different types of work are represented by two other writers. The Rev. I. M. Lazarus is the chief witness for Christ in the native State of Bahawalpur, whose Nawab figured prominently at the recent Round Table Conference. What is it, in a place where public preaching is strictly prohibited by the authorities, that fills his school with nearly 200 boys who all of them receive Bible teaching daily from the Christian masters? No bribe certainly, for this school levies the ordinary tuition fees of British India, while the state school near by charges none. The Rev. A. P. Das at Tarn Taran is the ordained doctor in charge of a leper asylum of more than 200 inmates, while his wife and he exercise loving care over girls' and boys' homes for over sixty untainted children of leper parents. He reports great physical improvement in many of the lepers under the new treatment. On the spiritual side the events of his year's work include the baptism of a Pathan patient, Mohammed Mohsin, whose father fought in the great war and who himself was a non-commissioned officer till the disease

overtook him. Here is his story in his own words : -

I was stricken by the disease and sent by General Davis to this place. I had a hot temper and often troubled the authorities here by breaking other people's heads. I had no distinction between mine and other people's money or property. I was turned out from here and sent to another asylum as a punishment. I was very sorry to leave this place. I was pardoned and admitted again. I was bad, but I always attended the services here. A force in my heart compelled me to embrace Hazrat Isa's religion. I accepted Him as my Saviour. I do not steal now, do not quarrel. Something checks me and has made me meek and mild. I try to love all people ; although I am often tempted.

But we must glance rapidly at other dioceses. From Bombay the Rev. V. A. Kulkarni writes of varied evangelistic efforts in which he and his wife are engaged among upper class, middle class, and outcaste alike, with Sunday ministrations at Matunga Leper Asylum. Among other things he comments sadly on the exultations of the Arya Samaj people of Bombay at the closing of the Converts' Home which for years was such a fruitful source of new converts. In the Nasik Diocese the new pastor of St. Andrew's, Nasik, is the Rev. A. T. Pathak, who was himself converted there thirty-five years ago. He draws an encouraging picture of the progress of the thirty-five years. The Christians are now an independent community, many of them in good positions, "and their spiritual condition is on the whole good." Three country pastors send interesting accounts of their wide charges in different districts round Aurangabad. One of these remarks particularly upon the value set on Holy Communion by the village Christians and their due preparation for it. A second notes how working steadily round his many congregations he is able to provide Holy Communion for them "at least four times a year." The third tells an enthralling story of the nearer and nearer approach to Christ of a much revered Brahman shastri. He

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has not yet actually crossed the line, but "I pray daily for this man that God may show His wonders to him and grant him His bounteous favours that he may become the disciple of the Saviour of this world."

In the Diocese of Lucknow we turn naturally to the letter of Canon J. S. C. Banerjee, bishop-elect, to assist in the Lahore Diocese. His Muirabad congregation of 480 souls raised £100 during the year for outside evangelistic objects. On three prominent occasions they were led forth to have some of the joy of witnessing for Christ, one of these being the great Kumbh Mela which attracts a million pilgrims to the sacred junction of rivers outside Allahabad. But he is not satisfied. To meet the opportunities all around "the whole Church must be mobilized." Does the following quotation fit only his congregation, or would it apply quite equally to many of ours here in England?

But our great expectation of a general revival has not been realized. Our great problem is the younger generation, which seems to be so given to pleasure and so absorbed in the pursuit of material things that God has a very small place in their lives. Yet an earnest, bright young life here and there is seen so devoted and so sincere that it is like a green oasis in a parched desert.

Lastly in the Calcutta Diocese we reach the widespread labours of the lay missionary, Mr. P. A. N. Sen, among the third of a million Hindi-speaking citizens of Calcutta. School and general welfare work in the slums is having such effect that disorderly houses are gradually disappearing from the immediate neighbourhood; Mr. Sen had an opportunity of meeting at dinner the chairman and other members of the Royal Commission on Labour, and till midnight they traced out together the causes of labour troubles in India. The care of many Christian and non-Christian lepers occupies another large slice of his time, and he pleads earnestly for an English missionary doctor to come and

befriend them ; the Bishop of Calcutta baptized ten leper candidates in the new chapel of St. Francis of Assisi attached to one of the leper dispensaries. The regular Hindi congregation are feeling greatly the need of a proper place of worship, but it would cost Rs. 80,000 (£6000) in so expensive a place as Calcutta, and they are mostly poor and underpaid. From a very interesting appraisalment in Mr. Sen's letter of the present political situation in India we cull the following : -

Men have many ways of revealing their need of help, by asking for it, or by the evidence of misery and want ; but when they are bitter, unfriendly, angry, they show even a deeper need. This is the time when the Christian Church must think of their need and not of the wrong done to any party. There lies the greatness of Christ and Christianity.

The Share of the Women

The part taken by India's womanhood in the national movement has been so remarkable - hundreds of them courting arrest and imprisonment with the same lighthearted joyousness as their men folk - that one section of our survey must be given to the work of our missionaries among women and girls. We start naturally with work on behalf of those whose social position offers them the largest opportunities of influence in the days to come. Here the passing of the Sarda Act has opened out quite new chances of effective work on behalf of non-Christian girls, for the raising of the legal age of marriage to fourteen means an addition of two precious years to their school life. Yet even under the old conditions what wonderful results have been achieved through schools and zenana visiting steadily carried on from year to year. Of Meerut Miss Tucker can write : -

To a large extent in a great many homes the old daily worship before an idol has ceased, and the women pray

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directly to God. For at least three generations the women have been taught of God and their Saviour and it has borne fruit. The children are still the best missionaries. They tell their mothers straight out not to worship idols, but to trust the Lord Jesus. Also the children witness in their homes by prayer and reading the Bible, and keeping Sunday. The parents think much of our Christian schools.

How far too the seed may travel. Another missionary writes : —

During camp, I was invited to visit a district board school for girls in a village. It was unusually up-to-date in book and in handwork. To my surprise among the “stories” told me were those of the healing of Jairus’s daughter and of the leper, their meaning too had been clearly taught. After a school song came a bhajan. Turning to the young panditani, I said quietly : “Are you a Christian?” Very softly came the answer : “Not yet.” “Where did you learn all this?” “In one of your Meerut city schools.”

The Hindu and Moslem girls of the schools of another great city are regularly helping to pay the fees of an orphan who is being brought up as a Christian in the Benares Industrial School. It is tragic to read that evangelistic opportunities such as these may have to be relinquished if the Government drops its school grants, as is far from unlikely.

Then there are the important Christian boarding schools with their increasing admixture of non-Christian girls which is so important for all concerned. How deep the influence with these latter sometimes goes is seen in the following from Miss M. C. Wilson, the C.M.S. representative on the staff of St. Columba’s School, Bombay (Church of Scotland) : —

The Hindu girls showed real appreciation of passages I read to them from the life of Forbes Robinson. We had been studying the subject of prayer, and Forbes Robinson attracted some of them a good deal. I found, too, that they were very keen to have

prayer together, and sometimes instead of a definite lesson on prayer we would spend the time in devotion. This took the form of silent prayer usually with subjects for meditation, thanksgiving, and intercession.

While most of the Christian girls from these schools will pass out to become the mothers of the next generation, the ever-growing number of new girls' schools springing up on all sides produces a tremendous demand for teachers. Hitherto many of those we have trained to teach have remained to teach in mission schools. In future they will go forth more often to outside spheres of influence, and temptation, and the future for girls' education in India rests in no small measure upon the sterling Christian qualities we are able by God's grace to instil during their formative years with us.

But a yet more poignant interest attaches to the village girls and women with their terribly small chances of real enlightenment. Seldom has a missionary the good fortune to camp out in the villages from October to the end of March as Miss Hunter did last year. Two hundred villages were visited, but that was the one and only visit those women would have all the year. Can we wonder at incidents like the following : -

I was visiting a woman, Ganeshi. She had been confirmed, and when I came to Gojra and was reading the village record book this was what was written against her name : "Ganeshi always listens well. Thoroughly keen." As I sat teaching her her head dress happened to fall over her shoulders, and I could see more than I had seen before. Round her neck was a large silver disc with a hideous figure engraved on it. I at once said : "Oh, whatever is that ?" She clung on to it and tried to hide it, then said : "She saved my life when I was very ill ; I can never part with that." You can imagine the shock it was to me. How we pleaded with her, but to no effect. I wonder what I shall find when I go to see her this winter.

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It is not surprising that at the summer school for village workers it was laid on Miss Hunter's heart to give special teaching about evil spirits and charms, and to stress the power and love of God the Father. The whole story emphasizes the imperative necessity for getting hold of and teaching systematically the chosen future wives of lads who are being trained to become village teachers. Miss Lewin of Jeyi, physically limited to entirely sedentary work, is much exercised over this matter and writes sadly that of all the boys being educated free by the mission in a certain school, the future wife of only one is with her under instruction.

It is a case in the main of the ever-present financial difficulty, which is accentuated by the fact that the village work being usually of more recent growth has not as a rule been able to get transferred to it the grants to older city institutions of many years' standing, while money for fresh grants is not available. We do not wonder that Miss King has named the Gojra girls' boarding school St. Faith's. Hindu and Moslem parents as they see the fruits of its work long to send their daughters in larger numbers. But its main objective is the village Christian girl, and here is the situation the school is up against : -

To the father of one very promising girl I suggested that as he had absolutely no money he should put aside the handful of flour every day which the girl would eat if she were at home, and bring that to me at the end of the month as her fees. But his reply was : "Flour ! We never see flour except occasionally on a feast day ; we just live on any handfuls of grain or a chapatti that is thrown to us."

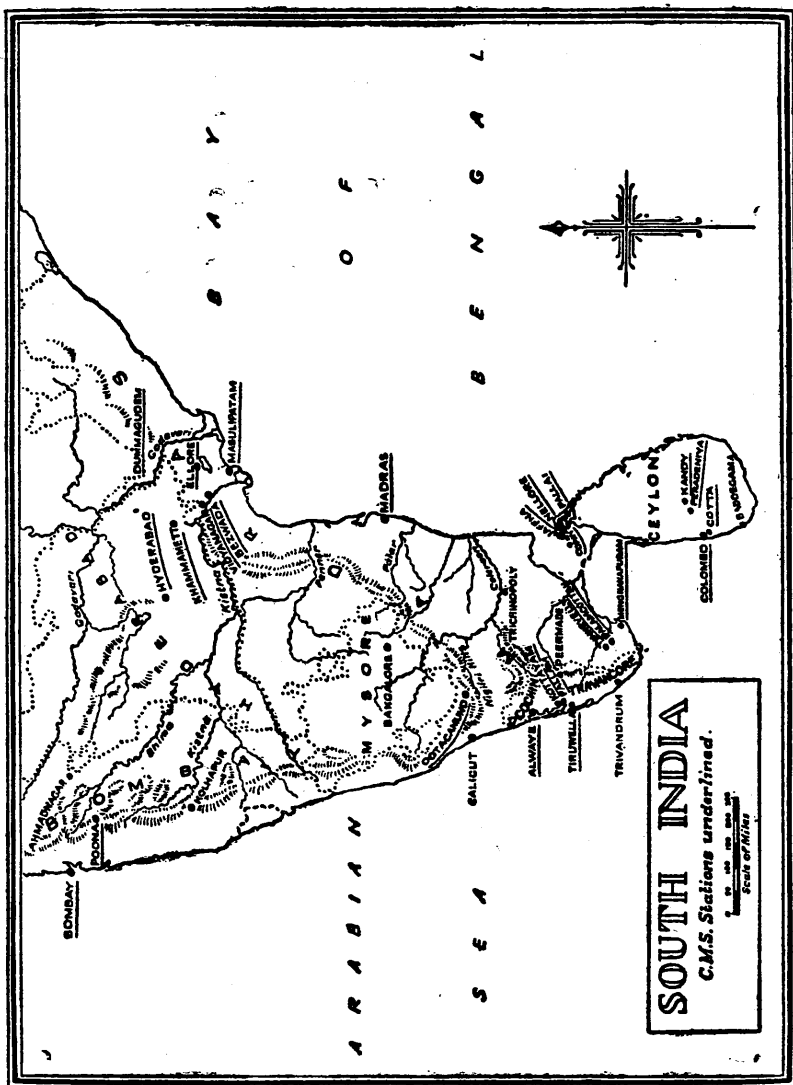
Yet the school holds on, and rejoices this year in the gift of a commodious playground. Other schools also have material advance to record, notably St. Thomas's, Meerut, with its new class rooms and resident quarters for ten

teachers. With a single exception all the teachers are old girls of the school : -

But there is one thing I feel sorry about, and this is, that they are refusing to think of marriage. The teachers on the staff of our schools are just those who, we know, would make the very best of wives and mothers and whose little homes would be ideal ; and yet they stay at school. The elders of the Christian churches are beginning to feel that there is something wrong here.

Our record of girls' and women's work in South India must be of the briefest character. Mothers' Union work is being undertaken in each of the three dioceses of Dornakal, Tinnevely, and Travancore. In the first of these the two large girls' schools had helpful visits from a children's missionary. From Tinnevely Diocese, despite the training class of 112 girls which is just one element in the many-sided activities of the Sarah Tucker College, deep concern is expressed at the apparent apathy of the Church over the matter of village girls' education, which is actually going backward as far as the Christian community is concerned, and contrasts sadly with a fine advance movement in the neighbouring American Arcot Mission. In Travancore the twenty workers connected with the " Bethel " community seem continually to add to the resourceful activities of their many-sided life of service, while at the Baker Memorial School in Kottayam a very happy development has been inaugurated without the necessity either for new staff or new expenditure through the starting of a nursery school, conducted in the main by older girls who have passed their examinations and here in a most practical way learn lessons in mothercraft and child psychology : -

We had been wanting some alternative course for our elder girls, and once this idea came it seemed really better than the domestic science course we had thought of, as it was in itself a piece of work that gave opportunity for ideals of service to be put into practice. . . . It has been a very happy piece of work.



Ceylon

IT is not because Ceylon is politically separate from India that a short section of its own must be accorded to this one Mission. The reason is that among all the dioceses of the Church of India, Burma, and Ceylon in which the C.M.S. is at work the Diocese of Colombo is to-day showing such clear evidence of a new sense of responsibility and a new spirit of active zeal for God's Kingdom. It is most instructive to note that this new spirit is intimately connected with the decision of the C.M.S., reached with very real reluctance, to reduce its commitments in the diocese during the next five years by £1000 a year, namely from £10,000 yearly to just half that figure at the end of the period.

The time was ripe. For many years one-tenth of the inhabitants of the island had been Christians by profession, and there the percentage had stuck. In an interesting article in the *Ceylon Churchman* the Archdeacon of Jaffna indicated what was wrong. The pastoral work of the settled parishes had become entirely divorced from the evangelistic work of the foreign mission. They contributed neither self-denying gifts, nor earnest and regular intercessions, nor offers of personal service towards the conversion of the multitudes round them. That was "the mission's" work, not theirs. And of course "the mission" itself felt the deadening influence of this load of inertia, and nothing seemed to move.

Such a state of things surely indicated that foreign missionary intervention was outstaying its era of usefulness. In every land the mission from outside is but a temporary prop. It must decrease, that the permanent building, the Church of living stones which it came to found, may increase. And so it is proving in Ceylon, for the letters of this year, the first in which the reductions are taking effect, breathe throughout an atmosphere of new hopefulness and

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report fresh actual progress all along the line. This is the more remarkable in that several of them have to tell of very serious economic depression in the chief industries of the island; there is a bad slump in tea and rubber, and this affects the gifts both of planters and of the rank and file of church members.

Mr. and Mrs. Houlder both give heartening accounts of several centres of work in the Kandyan Western Itinerancy and of the men and women at work in them. Mr. Butterfield mentions a little Tamil community of 107, of whom forty-three are children, whose gifts worked out at nearly £1 a head, so that they now pay half the salary of their catechist as well as having enlarged their church during the year. Miss Northway, at the Ladies' College, Colombo, shows how the rising generation are being inspired with the new outlook:—

This year I have given the elder girls some account of the history of the Anglican Church in Ceylon, and lately we have been thinking of the different missionary areas in the island and trying to see what their needs are. These girls will soon be leaving school, and we need to enlist their active sympathy on behalf of the evangelistic work of the Church. We shall conclude the course by considering the responsibility which will devolve upon the Ceylon Church as C.M.S. support is gradually withdrawn.

And what of the workers who themselves belong by birth to Ceylon? It has long been accepted that the Cotta girls' school must have complete new buildings with dormitory accommodation for 100 pupils and class rooms for 200. For this £5000 is required beyond what is now available. The C.M.S. is unable to provide it. But, writes Miss Jansz, "we are not going to let ourselves be disheartened by this, but shall strain every nerve to raise the money needed if possible." The old girls of the school showed their

keenness by organizing a sale of work towards providing a teachers' reference library.

Among the clergy nearly all report substantial additions to the Church by adult baptisms. From St. Luke's Church, Colombo, most of the Rev. H. V. I. O. Corea's letter is an expansion of this sentence near the start of it : -

Through the inward influence of the Holy Spirit, the spiritual life of this church is being slowly deepened and it is our earnest prayer that the evident signs of revival and the stirring up of religious feeling and missionary zeal may be blessed and used by the divine Master for the accomplishment of His own purpose and plan.

He notes particularly as perhaps the happiest part of his labours the inception and activities of the parochial missionary guild with its thirty keen members. Mrs. Corea has an important weekly class for the "perfect army of ayahs" who bring the day girls to the Ladies' College, situated near St. Luke's. In the huge pastorates of the Tamil Coolie Mission district up country the clergy, some of whom are growing old, are hampered by the lack of cars to convey them quickly about the country, but all report encouraging progress. "The old anti-Christian spirit is dying out," says the Rev. H. R. Horshington, "and a more friendly feeling between the Christians and non-Christians is growing." With this combine what the Rev. J. D. Welcome has to tell as to the source of the 130 baptisms (fifty-two adults) in his pastorate during the year : -

Almost all the converts have come out for Christ from places where we have already a large number of Christians. Christian influence and environment have been a great help and encouragement to many a non-Christian to come out boldly for Christ.

Both he and the Rev. S. S. Saththianadhan lay stress on the growing opportunity for evangelizing through schools.

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Mr. Welcome's day schools have increased from eight to twenty-four with 1500 pupils, and he feels he has reached the limit for effectual supervision. Mr. Saththianadhan is making a push to establish fifty Sunday groups or schools at which faithful men and women members of his scattered flock will gather the Hindu children of the estates to their homes and teach them the life of Christ. The response has been good, the numbers in the groups varying from three to fifteen or twenty.

This section shall close with a short quotation from Mr. Saththianadhan's letter, for it sums up well the new spirit in the Church of Ceylon upon which we have been dwelling. It also challenges us to prayer that this spirit may be yet further developed in the coming year : -

Evangelistic work. - Though this is the last item in my letter, yet it is not the least in importance. It is for this that the Church Missionary Society exists, it is for this that the Church of God lives, it is for this that the Christian is called.

CHINA

CHAPTER VI

CHINA

"We are pressed on every side yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body." — 2 Cor. iv. 8-10

IN every one of the five C.M.S. mission fields of China it has been a year both of pronounced opposition and of signal encouragement. Under conditions of indescribable unsettlement, with the haunting uncertainty ever present what the next day might bring forth of injustice or violence or murder, Chinese pastors and lay workers as well as foreign missionaries have carried on with their faithful witness, and the sealing of that witness by their death on the part of Miss Harrison and Miss Nettleton has been shared by many Chinese Christians. And meantime "the royal banners forward go," and it is almost characteristic to read of an adult baptismal service held in a church compound at Hengchow, Chinese soldiers being at the moment in occupation of both the churches of the city. "In spite of the strange surroundings the service was most quiet and reverent."

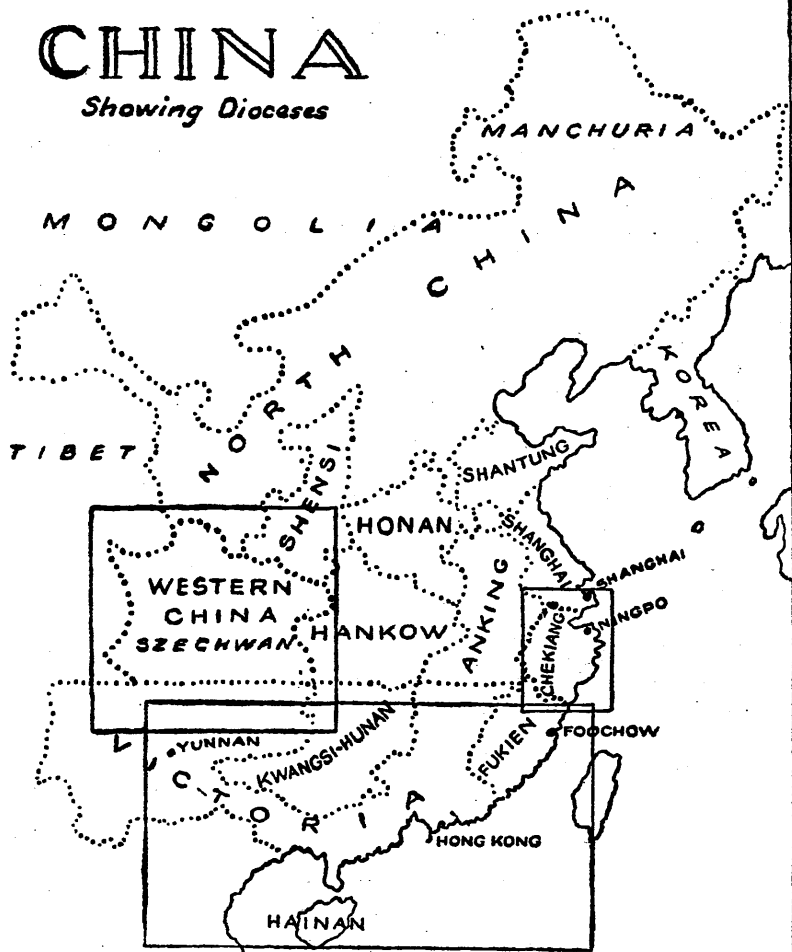
The contrasts are startling in their sudden shade and light. One mission secretary writes : —

All China's increased and increasing misfortunes seem to be laid now to the door of the foreigner ; and the most dangerous of these foreigners it seems, is "the pioneer of cultural invasion."

And a doctor, in a letter which tells how the number both of out- and in-patients in his mission hospital has

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Showing Dioceses



Sectional Maps of the areas within the solid lines will be found at pages 100 and 109

already surpassed last year's hitherto record attendance, refers also to the anti-Christian and anti-foreign propaganda continually at work, and adds : -

As for justice, there is no such thing. What mandarin dare give a verdict to a foreigner ; it would be more than his life is worth. However, thank God we missionaries are under a different law, we are sent out here by the great King. He is omnipotent, He reigns, so all is well for us.

In the midst of situations like this we read again and again of unexpected displays of friendliness, not only from the common people, themselves victims of the prevailing lawlessness, but also from men of high station and influence. The general in command at an important city in Western China insisted on lending his own car to enable Mr. Donni-thorne to hurry through the night and fetch the doctor from fifty miles distant in the hope of saving the life of the much-beloved Miss Settle, an honorary missionary who gave seven years' devoted service to China. Another general, governor of one of the eighteen provinces of China, has sent his son regularly to the mission school, which, in spite of official pressure, has succeeded hitherto in maintaining Bible teaching and daily prayers. And going for a moment outside the range of our own Society, we notice with special thankfulness to God the public confession of his faith in Christ by the President of the Republic, Chiang Kai-shek, who after careful study of his Bible was last year baptized and admitted to the Lord's Table, and now claims the constant prayers of his brother Christians everywhere for the fulfilment of his most onerous office.

The lists in China seem set for a great trial of strength between the downright anti-God forces of a widely spread communistic propaganda and the Church of the living God. This is what gives to the "Five Years Movement" inaugurated by Dr. Cheng Ching-yi and the National Christian Council of China its tremendous significance, for it will

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draw the Christian forces together and develop that consciousness of solidarity which is so essential to combat successfully the organized forces which are attacking all religion as superstition. The Rev. H. A. Wittenbach writes : —

The Five-Years Movement, which commenced on January 1, 1930, is being keenly taken up by our Christian leaders. . . . It is an inspiring movement and one might say that on its success or failure depends the future of the Christianity of China. All eyes are on the Chinese Christians and one may be certain the forces of evil in all their subtlety will be arrayed against them. China to-day needs the prayers and support of the home churches as never before and upon our share in this Movement much will depend.

With such a movement in progress, praying daily the prayer : “ O God, revive Thy Church in China, and begin with me,” we do not wonder at the increasing devolution of work to Chinese management. At the same time it is quite evident that there is need also for the continuance of the European element, and the appeals are earnest that we should go determinedly forward and strengthen our missionary contribution to the forces of the Church in China :—

More messengers of the Good News must be poured into this land in spite of or possibly because of the so-called opposition to Christianity. It is not Christ they reject, but the false interpretation and the distorted reflection.

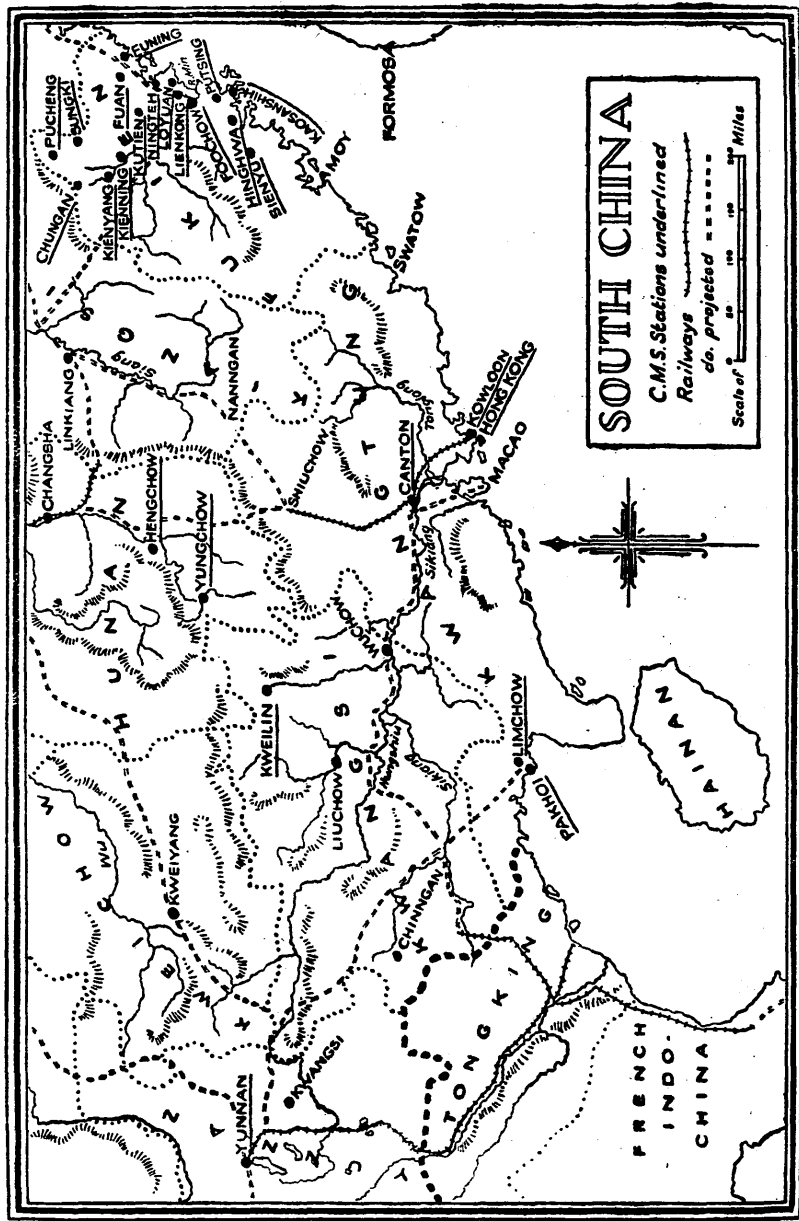
It should be the greater spur to us to do so when we realize the humble share that our own Church bears in China's evangelization. Even limiting our reckoning to the Reformed Churches, Anglican Chinese Christians represent only about ten per cent of the total, influential as these ten per cent undoubtedly are.

Our separate review of the five great areas in which the

C.M.S. is at work, contained in five of the eleven dioceses of the Chung Hua Sheng Kung Hui, must of necessity be a brief one.

South China Mission : Diocese of Victoria, Hong Kong

IN this vast diocese the four C.M.S. centres are Hong Kong itself, Canton a hundred miles away, Limchow with Pakhoi over 300 miles distant on the Gulf of Tongking, and Yunnan, capital of the province of that name, 850 miles in a bee line from Hong Kong and well over 400 miles from any other C.M.S. station. The missionaries at Yunnan are contending with an amazing condition of topsyturvydom, where they are quietest for their work while fighting is most active outside the city and troubles begin again as the soldiers return, and where under the depreciation of all security the paper currency is issued in notes running down to less than a halfpenny in value. Amid all the political ferment the hospital has its wards full to overflowing, and incidentally makes a great contribution to the cause of unity by the service it renders to many English and American patients of other missions. The Chinese pastor, Mr. Fu, is an untiring speaker and worker, while the Rev. R. F. Lankester has the care of a really flourishing school. A task which demanded much of his time during the year, and greatly enhanced his position and influence among the best class of Chinese gentry in the city, was occasioned by a great powder magazine explosion, which razed whole streets and left multitudes of the survivors foodless and homeless. The "Relief Society" locally inaugurated pressed Mr. Lankester to undertake the finance bureau, whose responsibility it was to collect and administer funds, and this under conditions where "banks are about the least safe of all places to keep money in." With the help of a Chinese gentleman who came daily for eight months to his



office, had access to all the monies contributed, and never let him down by a cent, he was able to receive and disburse an equivalent of £18,000 : -

In all we fed and housed over 2000 people for three months, and they did not miss a meal from breakfast on the day after the explosion. We four times gave out relief in money. Each time money was paid to some 4000 families, representing some 12,000 individuals. All this money I had to count out and hand to them personally. When doing so we were protected by a platoon of soldiers, and they were sometimes really necessary.

But after twelve years of C.M.S. occupation Mr. Lankester is the only English clergyman in the entire province of Yunnan, and no out-station has yet been occupied. Happily the position of the China Inland Mission in the province is a fairly strong one.

At Hong Kong the work is largely educational in character, and several important institutions are maintained by the Society. Among them the University Women's Hostel (St. Stephen's Hall) exercises a potent influence for good upon the university through its fifteen inmates, while the boys' school (St. Stephen's College), just outside Hong Kong, mentions among its four candidates for baptism boys from such widely-separated places as Java, Borneo, and Formosa. This raises an interesting problem of Christian comity, since the Churches of the districts whence they come are none of them Anglican. Canton likewise has important schools, and Mr. Wittenbach mentions the very fine Chinese Christian masters of Holy Trinity College, the new principal of which left a far larger school to devote himself to it. St. Hilda's Girls' School went through a season of appalling distraction and acute discomfort when the Public Works Department determined to widen the road on which it lay, and without compunction or compensation proceeded to demolish all class rooms, dormitories, and other buildings lying within sixteen feet of the roadside on a frontage of

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over 400 feet. And the staff carried on nevertheless. "I have already had applications from many new girls," wrote Miss Bendelack after it was all over.

At Limchow one of the interesting events of the year was the Sunday service in the church after the Western Army, which occupied the city for three weeks, had left as quietly as it came in, without bloodshed or rapine, and many heathen came to join with the Christians in thanking God for their deliverance.

The letters record something of the gathering difficulties of the situation – the baneful influence of the low-toned picture theatres in every city ; the government pronouncements, happily not thus far rigidly enforced, not only against religious teaching in the schools, but also against the display of biblical pictures on the walls or placing of religious books and magazines in the libraries of schools ; the opprobrium attaching to the candidature of any young Chinese for the Christian ministry – he would die for his faith if need be, but this kind of living for it is yet harder. On the other hand there were signal encouragements : "A better opportunity for aggressive Christian work than there has been for some years," writes the Rev. P. Jenkins from Canton, and several mention the remarkable parochial mission held there in July by a Chinese missionary from Shantung, who was interpreted by a doctor who sacrificed ten days of his practice at Macao to come in and render this service. Day by day from 8 a.m. onwards a congregation of 1000, the sexes equally divided, filled the church : "many came without their morning meal, truly esteeming the Word of God more than their necessary food." Explaining the many fresh applications for admission to St. Hilda's, Miss Bendelack writes : –

We received them and thanked God for all the parents who brought their families to be fed upon the living Bread, in spite of government edicts. I told you how frequent was the explanation

from new pupils that they had left other schools, larger, better staffed and equipped because they had registered and the Word of God had been cut off.

Meanwhile the quiet preparation of competent Chinese workers proceeds : —

The women's school has had its full complement of pupils during the year. Eight took their leaving certificate in January, and of these three have started work as Bible women in connexion with our Chinese church, and two as teachers, one in St. Hilda's Girls' School, and another in a vernacular primary school. Three others are taking courses in midwifery.

The Kwangsi-Hunan Diocese and Mission

“**T**HE Church exists, and here and there over the countryside little groups of men, women, and children meet regularly for worship, the seed plots for greater things in the days to come.” So from the province of Hunan writes the Rev. W. R. Cannell, while from the Kwangsi Province Dr. Charlotte Bacon makes bold to suggest that so far as Kweilin city and the surrounding country is concerned the old Student Movement watchword: “The evangelization of the world in this generation,” is now fulfilled. On the other hand Kwangsi is a vast province 400 by 200 miles in extent, and Kweilin is the one and only city in it where the C.M.S. has missionaries. Our total foreign force for the entire diocese consists of Bishop and Mrs. Holden, one unmarried and four married clergymen (and one of the latter has now retired), a woman doctor, and two nurses. The Chinese clergy are seven in number.

The story of the year is a curious study in contrasts. From Hengchow work in the district was impossible; from Yungchow Mrs. Holden writes of a successful tour through towns and villages, cheering the little Christian

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communities and cheered by the keenness of catechists and Bible women gallantly holding on, though always under menace of sudden upheavals or attacks. We read of some missionaries leaving their stations under consular orders, while a solitary nurse is able to remain on for a long time at Taochow, and when at length called in is met by the reproach: "Why are you leaving? you are one of us; if there is danger we will hide you." "Their regret was not greater than mine," she adds characteristically. It is particularly interesting to read high praise of the Ironside Army, 40,000 strong, which for months dominated Western Hunan. Their enemies reported them "Reds" of the worst type; they proved well disciplined and well behaved in their passage through the districts, and most open withal to the gospel message: -

In each district where there was a mission hall the agent in charge reported the keen interest of many of the men in the Gospel and we heard of a number of old students from our schools, now officers in this army.

Kweilin was straitly shut up, so that none could leave whether for safety or for rest and change, and the daily round was continued through nearly a dozen air raids which caused much alarm and some loss of life, though the church, the mission buildings, and the Christian community came through everything unscathed. There was little anti-foreign feeling within the city, and business was as usual at the hospital with large numbers of patients, while from the training department two new nurses graduated, a man and a woman. Dr. Bacon makes special mention of an independent Chinese Christian doctor, out-and-out in his witness for Christ and fearless in his insistence on the Sunday rest. This man has a class of fifteen to twenty women who are learning midwifery, and Dr. Bacon and Sister Watkins have co-operated with him both by weekly lectures to the class and by allowing its members to come by monthly

turns to get practical experience in the hospital. A characteristic of the almost truculent pose of many sophisticated Chinese of to-day towards the foreigner is seen in the following : -

Their attitude to us in the medical profession is largely : " You *must* serve me, you *must* cure me, you *must* get up at any time of the night or go to all lengths during the day to help me ; I am really conferring on you a privilege to thus exert your ministering powers." I find personally it is far easier to be kind to people who do not expect it than to those who consider you must serve others, and even if you do, perhaps are not doing it as well as you might. In all this, we do indeed need the divine patience and divine love.

If there are suggestions in some letters that the Church needs revival - where does it not ? - the signs of the presence of the Master Himself in the midst of His much-tried disciples are clear to see. Miss Santler, passing through Changsha, where the Reds recently wrought such destruction, describes the worship of the congregation in the ruins of their once beautiful church : -

Only the walls and roof stand, but what is far more vital than the destruction of buildings is the added keenness and faithfulness of the Christians in all the missions. Yes, it was a Sunday I shall always remember. The Rev. C. Tang had lost everything he possessed, he had no surplice, there were no seats but a few which were brought in, a basket contained a few battered prayer books, the hymns were written on large sheets of paper so that all could see ; there were more men Christians than women, the younger ones had fled, the old women were there, about fifty of us. Mr. Tang preached on the words over our Taochow Hospital gate : " Christ the Way, the Truth, the Life. Christ the Vine, we the branches." In that ruined church the service was impressive and never to be forgotten as we felt His presence in our midst and the Christians stronger and truer for the ordeal they had passed through.

The Fukien Diocese and Mission

WE give thanks to God for all those faithful unto death, whether English or Chinese. Miss I. B. Ramsay writes from Kienyang that "all the churches in the county have suffered greatly from the depredations of the bandits and Communists. A few Christians have been killed, others carried away captive and held to ransom." And then in respect of one of the latest fruits of Miss Nettleton's life laid down for China : -

The outstanding pupil is the wife of a teacher in one of the government schools in Kienyang city. She had heard the gospel message in the Kienyang Hospital and I had visited her occasionally in her home. Her two children attended the church day school, for she had made up her mind that they should learn the Christian doctrine. Towards the end of last year her little son suddenly died and she was nearly mad with grief. Miss Nettleton happened to visit her when she was thinking of destroying her life, and after a great mental struggle she persuaded her to put that thought away and to attend the Sunday afternoon women's service.

After my arrival I arranged for the daily class and she came to it. She had a little knowledge of Chinese character but she learned quickly and wonderfully understood the message. Now she seems to be a real Christian. She often said Miss Nettleton saved her life, and that by coming to the class her soul too had been saved. Before we had to leave Kienyang she had been admitted to the catechumenate, and a Bible woman is now visiting and teaching her regularly in preparation for baptism.

We give thanks ; and we pray for those still quietly and bravely facing martyrdom in loyal service of Christ and His family. As one missionary writes : -

This year one has had mainly to help by prayer : for though the foreign missionary was not justified in risking capture by bandits, the Chinese pastors for the main part bravely carried on, visiting and shepherding their scattered flocks.

It means, of course, that Chinese Christians, from Bishop Ding downwards, are increasingly accepting the active responsibility, with the result, as one missionary pertinently remarks, that "this has to some extent restricted our initiative, but not our influence." It is significant that from this greatly tried Mission only one letter carries a note of depression, and that is caused not by the troubles from without but by sorrows and disappointments inside the Christian community of this missionary's particular station.

Amid all the turmoil here are some heartening details. "The blessings of the past year have been greater than in any previous year," writes the Rev. A. W. R. Norton from Foochow, and he goes on to speak of the opportunities of seeing God's glory in the lives of Chinese Christians. From the Foochow Union University Mr. F. C. Martin writes: "There is a great hunger these days, even if unexpressed. The troubles of China force every one to think." Outside the capital we hear of uninterrupted missionary work in the schools, in one place the Government too preoccupied to interfere while in another, with its Chinese woman principal:—

The accommodation at the girls' school has been taxed to its utmost during the year. The school is registered but the local Education Bureau is most friendly and religious instruction and worship have been carried on just as before registration was effected. The tone of the school is excellent and a good training in Christian character in an atmosphere of naturalness and childhood and girlhood happiness is being given.

At the Foochow Blind School there have been useful developments; the boys are learning to keep poultry, they also, blind as they were, took to pieces a derelict old Braille printing machine, and after infinite pains have reconstructed it and have it in working order. From Hinghwa Hospital trained midwives have been placed out in the district round,

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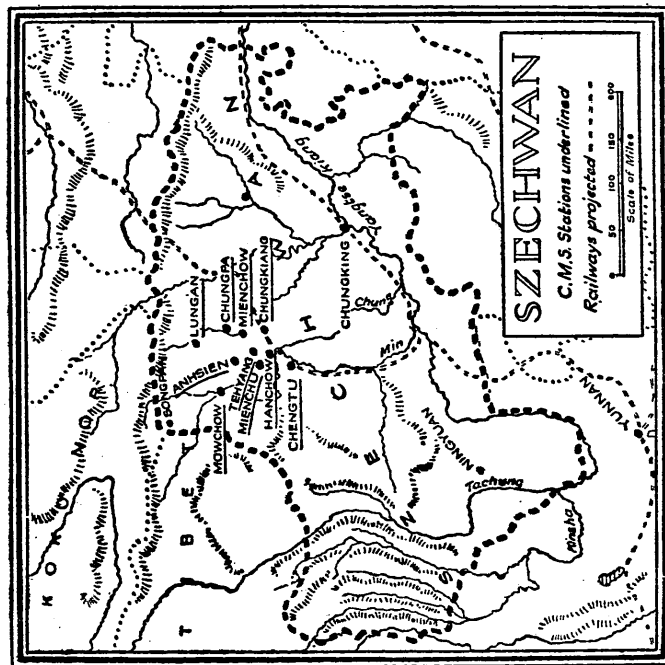
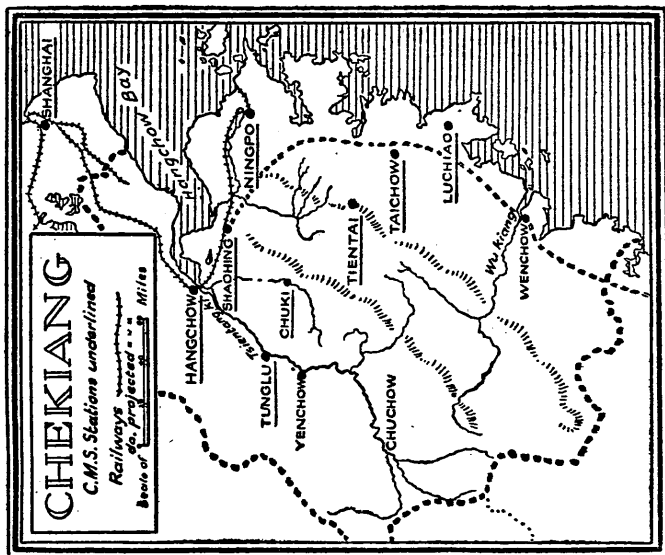
and most encouraging reports of their work are being received. Even in beleaguered Kutien things fell out for the furtherance of the Gospel. The Rev. B. G. Parsons writes :—

I might single out for mention the opportunity presented by the concentration of troops in Kutien. There was never any objection made to our evangelistic preaching to the soldiers, and the latter were usually willing to listen. One company was under an officer who was a Christian and son of a Methodist preacher. This officer was very keen that his men should learn to read and be taught the Christian faith, and begged us to start a class for them. This we did, and for a few weeks, as long as this company remained in Kutien, the class was held daily.

Let us conclude this Fukien section with words from the final annual letter of Deaconess S. S. Newton of Lienkong, about to retire after thirty-three years of service:—

As I look back over my life in China one thing stands out in my memory and it is this : that we have always been of one mind in Lienkong in bringing everything to God in prayer, at any time day or night. Naturally one regrets much failure, and often misunderstanding, but our district has been worked by united prayer between the workers. I do thank God for that, and I think I am safe in saying that all our Bible women are *very* keen on prayer in all their work.

And what shall I say about the girls' boarding school, opened in 1910? Words fail to express my thankfulness for all it has meant to Lienkong and elsewhere in good wives for Christians and mothers to present pupils. Truly God's blessing has rested on it from the very beginning. And quite a big band of workers has been turned out in the shape of teachers and nurses (and even one girl studying in the Canton Medical College!), some in hospitals, and others have married and opened dispensaries in their own homes, thus relieving suffering in a simple way and earning a living by means of which the status of women has been raised a hundredfold.



The Chekiang Diocese and Mission

THE background is much the same as in other parts of China, with lawless marauding bands up and down the countryside and government pressure everywhere for the registration of schools with the obvious intent to close down Christian teaching in them. Two aggravating circumstances in this province were the complete failure of the harvest in Taichow district, thus turning many more into robbers from the simple motive of getting food somehow ; and a wide and formidable communist plot which, though happily abortive in its main objective, left only fresh misery and extortion in its trail.

But again a very high level of courage and hope is met with in nearly all the letters. A call that came from home for serious reduction in expenditure had to be met. The Church dealt with it first by deciding that retrenchment in any of the five centres of work was impossible, and secondly by raising fresh supplies from all the centres. The Mission responded by the retirement of four ladies to help the budget, but their continuance at work in the field as retired missionaries. For all were agreed that it is a day of signal opportunity with hearts open everywhere. To take an example from famine-stricken Taichow, they had fourteen adult baptisms at Christmas and eighteen at Whitsuntide (including an old woman of eighty-five), and " those who are coming into the Church to-day are becoming Christians from purer motives than many have done in the past " is the conviction of the missionary on the spot.

The instances are remarkable of how a far-flung evangelistic work is carried on despite the disturbed conditions of the whole countryside. The Rev. H. Castle speaks of " the usual visiting of our out-stations " in four different counties, and of trips in the Chuki district made easier than of old because of the number of ricksha roads. Miss E. M. Varley worked over two districts with Miss E. H. Batchelor, and

in nine months walked 346 miles and visited as many as eighty towns and villages, meeting with openings everywhere and always finding it possible to avoid localities where there was active trouble. Elsewhere things were less easy, yet a determined pastoral sense of duty prevailed : -

The Communists are so bad in one pastorate that whenever the pastor travels to any of his out-stations for services he dresses like a coolie, and never tells any one where he is going, neither does he tell the Christians in the various places when next to expect him. Because if the Communists knew when he was coming they would lie in wait, and catch him on the road. As a coolie, so far, he has passed on unnoticed.

Of an entirely different type has been the work of Miss Leathers among non-Christian students at Hangchow. She has been able to establish the warmest friendships in some of the best Chinese homes : -

Few, if any, of them are anti-Christian, but most of them say that outwardly to profess Christianity now in this present state of political upheaval would hinder both their work and influence which they think and believe is telling for the good of their country at the present time.

The institutional work of the hospitals continues. Though Hangchow is no longer a medical college, yet much medical, nursing, and maternity teaching is still given there. An outstanding event of the year was the removal of the women's hospital and nurses' training school from its very inadequate accommodation into the spacious quarters formerly occupied by the medical college. This secured also the setting apart of a special prayer room for the nurses' use. Taichow Hospital remained under the efficient care of Dr. Dzing. Of Ningpo Mrs. Curtis, the Bishop's wife, writes : -

It has struck me several times lately how well worth while it is for the doctor to do things for the patients sometimes and

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not to leave all the treatment to the Chinese nurses. I am not a masseuse, neither is any one else in the Ningpo Hospital, so I may as well do the work. It gives me good opportunities for talking in a friendly way, different from a regular address and it seems to make the patient feel that the doctor really cares if she will rub a leg for fifteen minutes daily.

The Chekiang Mission has lent the Rev. T. Gaunt to be the C.M.S. representative at Nanking on the staff of the Central Theological School of the Chung Hua Sheng Kung Hui. He regrets the fact that of the thirteen students in residence, only two came from a C.M.S. area.

Western China Diocese and Mission

THE enormous province of Szechwan measures some 350 by 600 miles, but C.M.S. work in it is confined to an area not more than a hundred miles either way in the north central portion. Bishop Song, the assistant bishop for this part of the diocese, has quickly made his uplifting influence felt, particularly among the students of Chengtu University. His sermon on the mystery and the victory of suffering and sacrifice, preached at the funeral of Dr. Stubbs, an outstanding medical missionary of the Society of Friends, ambushed and stabbed in the city streets, made a profound impression.

In the university C.M.S. missionaries are making all the contribution they are able with their small numbers. In the Diocesan Hostel for theological students the Rev. J. W. Duddington notes the greater popularity of Fosdick's book *The Meaning of Service* over its companion *The Meaning of Prayer*, and quotes a leading Chinese as saying that what Chinese Christians need most is a deepened aloneness with God. In this hostel Miss V. C. Mannett has been able to give an hour a week severally to each of the ten students, men and women, for talking over their difficulties in the light of the Word. The Rev. F. A. Smalley, recently transferred

here from work in Tokyo among Chinese students, has been tackling the very bad tuberculosis tendency among the students of the university by the introduction of gymnasium and outdoor games. Personal contacts in the homes of the missionaries are a valuable asset, and student and other visitors have run into hundreds.

Despite the political chaos, as bad here as elsewhere, Dr. J. H. Lechler, writing from Mienchu Hospital, tells of remarkable openings among ex-patients in the twenty-six markets within twelve miles of the city, and he pleads for a medical colleague to enable him to take advantage of them. Particularly heartening is the news from Mienchow. From being very much a "church behind closed doors" – and not unnaturally so – the Christians have come to take a definitely aggressive attitude, and here is part of the account of it : –

The next move was to ask a Christian whose house opened on to a street to allow us to preach there. He made every excuse conceivable, but when at last he saw how persistent we were he gave us permission. Over seventy people thronged the street and for over an hour listened most attentively to the message. At the close tracts were distributed and portions of Scripture sold. From that day on we have held open-air meetings weekly on nearly all the most important streets in the city. The pastor who was the first to raise objections to these methods, is now the first to suggest the most public places for our preaching.

This renewed energy in the city congregation had its counterpart in the out-stations. Fourteen leaders from various villages laid aside their business and farming for four days and came to Mienchow for combined spiritual instruction and active witness. After three hours each morning of the former they would sally forth to bear their testimony in places within a three mile radius of the city : –

The heat was almost unbearable at this time of the year, but so full of the joy of the Lord were some of the men, that after

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our preaching we would hold informal praise meetings by the roadside. On one occasion, in an almost deserted spot, we found a congregation of about forty people who had gathered to see a play, already seated and waiting for us to preach during an interval in the acting. The earnestness and directness of the preaching of these simple country Christians on this occasion is something not easily forgotten, and they were so enthused with their work that almost all the way home they were thinking out illustrations that they could use in their next addresses.

And here were their "findings" as they summed up the gathering on its final day : -

"(1) That family worship be emphasized. (2) That preaching bands be formed at all the out-stations. (3) That likely young men be trained with a view to future leadership. (4) That the churches be given a thorough good cleaning. (5) That our next meeting be held in January of next year."

We shall surely not go far wrong if in the Five-Years Movement and all the new spiritual forces it is liberating, we find one great secret of the splendidly hopeful courage that is animating both China missionaries and the Chinese Church. The letters refer to it again and again. It, too, is among the weapons that win : -

The Five-Years Forward Movement is filling us all with hope. It is rather wonderful that the outcome of these last few years of persecution and unrest which might have disheartened every one, should be a call to fresh hope and endeavour. The prayer of the Movement : " O God, revive Thy Church in China, and begin with me " is in a prominent place in all the churches and in most of the Christians' homes too. Prayer meetings are held in the homes of different Christians on week-nights and the idea of personal work to win one other is beginning to get a hold. We all hope and pray that the aim of the Movement " to double the Church in quality and quantity in the next five years " may indeed be fulfilled.

JAPAN



CHAPTER VII

JAPAN

"Even so, being affectionately desirous of you, we were well pleased to impart unto you, not the gospel of God only, but also our own souls, because ye were become very dear to us." - 1 Thess. ii. 8

JAPAN, like Great Britain, is passing through a tremendous economic crisis. Great multitudes are out of work, 20,000 out of 80,000 in one of the poorer suburbs of Tokyo, and many of the well-educated and formerly well-to-do as well, and there are few of the alleviations that we possess. The results are felt in fewer school entries, in increased sickness, particularly tuberculosis, in constant movings of individuals and families to search for work. The social and the religious life alike are affected. The Rev. A. C. Hutchinson writes : -

Japan is in the grip of hard times. The depression in the business world is affecting every part of the national life and drives many to seek for relief in violent social theories. The Churches are beginning to realize that Christianity has a dangerous rival in Marxism, and that the desperate efforts of the authorities to make Emperor-worship the foundation of the national ethics are less to be feared than the permeation of the labouring and student classes by anti-social and anti-religious ideas.

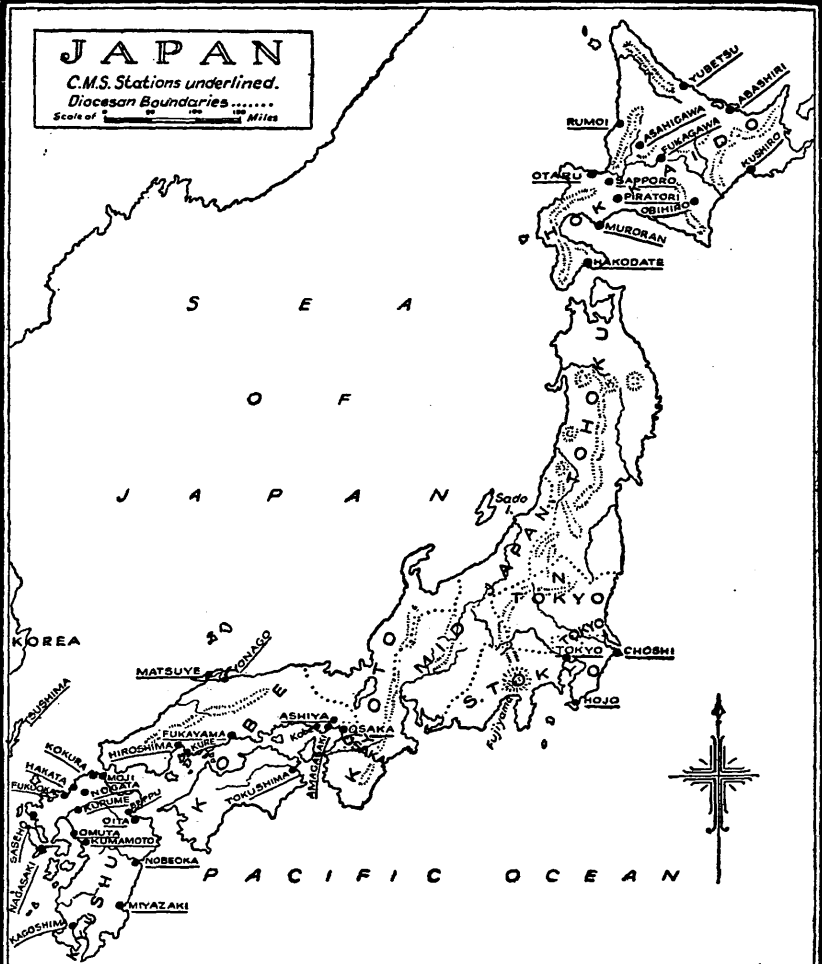
Yet it works both ways, notably in so conservatively-minded a race as the Japanese. Many are seeking the consolations of religion, some by adherence to the new Shinto sect called Tenrikyo, which promises quick material gains to those who embrace it and pay their dues, others in an increased readiness to listen to the Christian message. "The positive preaching of Christ as a personal Saviour and

JAPAN

C.M.S. Stations underlined.

Diocesan Boundaries

Scale of 0 50 100 Miles



spiritual Leader, coupled with the practical application of Christianity in social service, is generally welcomed."

Another strong impression received from the annual letters is this, that in Japan as perhaps nowhere else the missionary of Christ from overseas is received on his merits as a man, with no adventitious advantages of superior culture and no balking disadvantages due to racial or political antipathy. He, or she, starts with nothing either to detract from or enhance the chances of giving the message effectually; all depends upon showing, by kindly acts of friendship and practical goodwill quite as much as by persuasive speech or writing, the excelling glory of Jesus Christ and His way. So it comes to pass that individual and quiet social contacts form a special feature, admitting missionaries into intimate friendship both with the lowest and the highest in the land. Thus at the important naval base of Hiroshima, Miss Worthington writes of one hour a week given to reading with the son of an admiral of the Fleet and another with the daughter of the head of the new university, while among various experiments are enumerated "a monthly servants' meeting of an evening, my maid helping to gather in her friends," and "a monthly afternoon tea to which I have invited some non-Christian women, with a sprinkling of Christians for atmosphere, and got our padre to come. Then we encourage questions, perhaps the padre giving a lead by a short address, or the address growing out of a question on some point in Christian teaching, or in the Bible. Very useful these afternoons have been, both to learners and Christians."

It will be noted how in this intimate personal approach foreign missionary and Japanese Christian blend their efforts together in the happiest unanimity. Here is another instance from Tokyo:—

In the homes of Christians and inquirers a great number of "family meetings" have been held for them and their neighbours

WEAPONS THAT WIN

and, chiefly as a result of these, twenty-five adults and ten children were baptized on Easter Day. There were thirty-four communicants. It was thrilling to see about half of the congregation rise to go forward for baptism and almost all the rest follow to act as sponsors. On the same day in another church the wife of the Lord High Steward of the Empress was baptized, my god-daughter by proxy.

For an example of work reaching an entirely different section of the community, yet equally characteristic of the conditions subsisting in Japan to-day, let us pass to Kurume in the southern island of Kyushu, and there visit the Nihon TabiKwaisha, the largest factory in Japan for making the *tabi*, or socks, universally worn to-day by Japanese men, women, and children. A factory, and employing 3000 girls, 700 of whom live on the premises ; yet all so perfectly planned and executed that "on entering the gates it reminds me of exhibition grounds ; it is so beautifully laid out with baths, trees, and open space between the various buildings." Here in a large dining or recreation room there meets fortnightly an eager crowd of 400 to 500 of these girls, with whom both the church workers and the foreign missionaries are on the happiest terms. Of one such meeting Miss Staveley writes :—

Our pastor led the singing and Yamashita San, our woman worker, gave a very inspiring talk on the love of God, pointing out how God cares for each one of us. We closed with prayer. Throughout the meeting we were all very conscious of the presence of God, the girls listened very attentively and were very reverent. After our meeting two colporteurs of the B. and F.B.S. who happened to be in Kurume at that time, sold 1500 portions of Scripture to the girls. About ten or twelve girls come to our house for instruction on a Thursday evening, and about the same number attend the Sunday morning service.

Halfway across the hundred miles wide strait that separates Kyushu from Korea lies the large island of Tsushima, and back again halfway between it and Kyushu lies Iki, with its 40,000 inhabitants. Twenty years ago there was no Christian work in Tsushima. Now it possesses its graduate Japanese pastor and its beautiful new church, consecrated in the year under review. And it has been gazing across to unevangelized Iki and this is what has happened : —

In May last our Tsushima pastor and two of the keenest of the Kyushu workers held a six days' mission there, and since that one or other has gone over each fortnight for two or three days. God's blessing has rested on their work, and already it has resulted in the discovery of four baptized people, and the enrolment of seventy-one inquirers of whom thirty-six have already become catechumens. A Sunday service and a Sunday school have also been started. The Tsushima Christians are praying much for the work and two of them hope to go over in August to help.

Kyushu, which like Hokkaido on the extreme north is somewhat smaller than Ireland, though far more thickly populated, contains at Fukuoka one of the two men's divinity schools for Japan in which the C.M.S. has a special stake. The Rev. A. C. Hutchinson sends interesting details of the year's work ; of the five who finished their course and began work in various dioceses ; of the new emphasis on the practical side of training and the promising work which resulted among an adjacent settlement of lepers ; of the young Japanese lecturer, the Rev. B. Goto, whom it is desired to send to Canada for further theological training. Mr. Hutchinson's own work in the divinity school was much broken into through his being called to act also as secretary of the whole Japan Mission, but towards both tasks Mrs. Hutchinson was able to supply an invaluable contribution.

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Passing back to the great main island, 750 miles in extent from one extremity to the other, we find the C.M.S. at work in its southern portion only, but in four of the six dioceses, including the two with Japanese bishops at their head. The other of the divinity schools just referred to is at Ikebukuro, Tokyo, and is the central theological college of the Nippon Sei Ko Kwai, the C.M.S. contribution to it being made in the person of the Rev. G. H. Moule, who teaches New Testament to the men, while Mrs. Moule holds a Bible class for the wives of theological and other university professors. We may welcome also with special thankfulness the re-opening by Miss E. A. Lane and Miss Nakamura of the Women's Training School at Ashiya, which had remained closed for some time and now again has a group of keen students preparing to go out as evangelists.

In the matter of higher education generally C.M.S. activities are centred mainly on two large institutions at Osaka, the Poole Memorial School for girls and Momoyama for boys. The C.M.S. still supplies the principal for the latter, although the school has been handed over to the Sei Ko Kwai. The former, now fully recognized as a high school, possesses in Mr. Koizumi a fine head master and takes a high place among girls' schools, despite financial embarrassments which are holding up the provision of very essential sanitary improvements and scientific apparatus. It comes as a shock to realize the dread dangers to which girls even of this class can be exposed in Japan when we read that one of them, a steady trustworthy girl baptized a couple of years back with her parents' consent, very narrowly escaped being sold by her own father as a white slave in order to cover his debts. Happily she was rescued in time, and is now in the kindergarten training department of a Christian school in Kyoto. From Momoyama the Rev. G. W. Rawlings reports attendances of from 100 to 180 boys at the Wednesday evening evangelistic services, and a number of earnest inquirers under instruction with a view

to baptism. In a country where the danger is great of an entirely secular view of the scope of education, real cause for encouragement is to be found in a conference of over 500 middle school head masters from all parts of the empire, about which Mr. Rawlings, who was the only foreigner present, writes :—

The subject being “How schoolmasters could help to make good citizens of the boys” (a subject of vital not merely theoretical interest among them) I spoke on the Element of Religion in Education, suggesting that our lives are not bounded by this present material world, but that the roots and springs of our actions are in the Unseen and Eternal, and that we can only become good citizens in so far as we are in harmony with the spiritual laws which govern the universe. To my surprise and pleasure what I had to say met with much approval and drew from one of the education officials a reply showing a very friendly attitude towards religious teaching.

Unlike any other foreign field of missionary enterprise Japan is a country where *all* read. This is what gives its special significance both to literature work and to the newspaper evangelistic campaign. Regarding the latter the Rev. W. H. Murray Walton describes the past year as one of signal advance :—

It is probably no exaggeration to say that there are between thirty and forty papers to-day with regular Christian articles or advertisements. The sustained response has been bigger than I have ever known before. We have never had less than a hundred requests from a single article and we have on occasions topped the two hundred mark.

But much more is required besides newspaper articles, and while the Christian Literature Society, in whose work C.M.S. missionaries co-operate, is doing what it can to supply material there is evident dissatisfaction with the present output and a desire for something more suited

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to the special needs of the present time. Miss Bosanquet remarks : -

The literary output in this country is almost overwhelming. We have to compete with clever and attractive publications of all kinds, with a flood of political, social and socialistic, and other propaganda, with thrilling fiction, *etc.*, and our public is intensely critical.

We must not altogether omit mention of the northern island of Hokkaido, where Bishop Walsh is at the moment the sole ordained European. His baker's dozen of Japanese clergy are doing faithful and loyal work which rejoices him ; none the less the plea is surely modest enough that he be given *one* European clergyman. Such a man would be of inestimable value for visiting the many places without ordained workers and rendering a new forward move more possible. "Missionary work that does not provide a steady advance is in serious danger of defeat." Not that things are wholly at a standstill. Miss Norton, veteran missionary at Sapporo, the capital of the island, writes : -

It is good to be able to relate that the Rev. John Nagasawa is as full of zeal as ever, not only in his church work but in working out into the country districts among lonely and scattered Christians, right into the mining districts too. He now has a very large area to cover ; when he is tired or discouraged he goes off on one of his country trips and comes back refreshed and strengthened. This summer he is off for two or three weeks, taking a band of young men with him. They tramp where there is no rail and are given hospitality by the Christians where possible. If the Christians can't put them up they go to the inn, but the Christians are only too delighted to have them.

A picturesque country seems naturally to provide a wealth of picturesque details in the story of the year : the street urchins round the church who won't come to Sunday school, but are enthusiastically colouring pictures and

making them into scrap books for leper children ; the married girl of a poor home who works daily for twelve hours in a silk factory, but manages to come after it for Christian teaching while her mother-in-law undertakes the housework ; the fearless and adventurous witness for Christ of the lad, only recently baptized and confirmed, who is the one and only Christian in his Kyushu village ; the radiant thrill that illuminated the sad face of a high class but religiously ignorant girl as the story of the Cross found sequel in the glorious rising on the third day ; or this from Miss C. M. Richardson, back at her work in Japan after charge for a season of the training of new missionaries here at home : -

Every week I visit and teach my next door neighbour, an able, educated man, but a prisoner in his room, with paralysis in his legs for nine years. I read the Bible and talk with him and his wife. He is interested, and is comparing all with Buddhism. He is continually saying how alike Christianity and Buddhism are and explaining their similarities to his wife. But a few weeks ago I began the story of the Cross, and told of Christ's prayer for the forgiveness of His enemies. They both listened in awed wonder, and at the end he had nothing to compare it with. A love which could go such lengths was a new thing and they were deeply impressed.

It is in an atmosphere such as we have tried to depict, whether of hardship and unsettlement in the nation as a whole, or of wistful searching and eager serving on the part of individuals, that the National Christian Council of Japan has thrown itself heartily into the Kingdom of God Movement. As in the case of the corresponding campaign in China it has a great Christian national behind it, in this case Kagawa San. Its programme is planned on a three years' basis, the first to prepare the ground, the next to sow the seed, the last to reap the harvest. What is going to be its ultimate outcome ?

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On the one hand there are parts where the authorities do not seem to be encouraging it, and others where in the effort to offer a much-needed social gospel it is perhaps under-emphasizing that individual gospel without which social regeneration can never be achieved. On the other hand definite fruits are already visible, as in the candidature for baptism of ten Momoyama boys as a result of meetings held there. What is more, it has brought about a degree of co-operation and good will between the churches such as has not been seen before, and in particular the Nippon Sei Ko Kwai is joining in this more than in any previous combined effort. To us the emphatic appeal comes : " Don't parade it ; pray for it."

OURSELVES

CHAPTER VIII

OURSELVES

THIS short story of last year's work must end, as it began, with a reference to the outstanding C.M.S. event in the home field, namely the London Congress of September 22 to 25, 1930. That Congress was described by one who ought to know as the biggest event in the C.M.S. since its centenary celebrations more than thirty years ago. "Why did more than 1700 delegates from all parts of England, Wales, and Ireland, with a number of bishops and missionaries from overseas, think it worth while to set aside three days on the threshold of the winter's work to meet together in London? It was in order that we in the C.M.S., and through us the Church as a whole, might realize afresh (or perhaps in some cases for the first time) the task before and the power behind Christian people in a changing world."

The task before and the power behind us. — The pages of this book have tried to flash light upon some incidents in the carrying out of the task during the past year, and to point to the power quietly yet irresistibly at work to bring it to fulfilment. If they have inspired new hope and thankful courage, then much more should any readers who have not already done so turn now to that vivid account of the Congress, *The Land of Behest*, in which Miss Constance Padwick has set forth so graphically the past story of C.M.S. vocation and endeavour, the present burden of responsibility laid upon us, the men and women of this generation, through the heaven-blessed labours of those who went before us, and finally the reinforcements of courage and nerve and spiritual energy for the work ahead that are ours if we will but take hold upon the divine secret of power.

WEAPONS THAT WIN

In the past God showed our fathers His work, and He has shown us their children His resultant glory. To-day it is to us He shows His work, of wider promise yet of sterner challenge than ever before. In order that our children may in their turn see its transformed glory, we need to pray with the old Psalmist that the beauty and the glorious majesty of the Lord our God may be upon us, and that He will direct and establish our handiwork.

If the 1930 London Congress was so outstanding an event in our annals we shall not waste time in recalling one or two of its larger features. And first of all there is a world of meaning and message in the Congress motto : "Fellowship in furtherance of the Gospel," with which we closely link the opening words of the first Congress prayer : "Almighty God, our Father, Who hast united us in the fellowship of Thy Son Jesus Christ." What spiritual warfare can ever prosper except there be fellowship, comradeship, and share and share alike in the hardships and dangers of the campaign, first between those who serve at the front, and those who support them from the base, and secondly between the one divine Lord and Leader and all wherever they be that are enrolled in His ranks and signed with the sign of the Cross of service and sacrifice ? The Son of God goes forth to war ; yes, but He cannot gain His kingly crown till those supporting from far behind are equally loyal with those in the front line in the devotion with which they follow in His train.

The Congress motto is taken from the Epistle to the Philippians, and it is worthy of notice, especially if we adopt the Revised Version, how conspicuously this happiest of all St. Paul's letters is the letter of fellowship. If the first chapter thanks God in general terms for the fellowship of those Philippian Christians in furthering the gospel cause from the earliest days of their conversion to Christ (ver. 5), the fourth links them up in closest sympathy with St. Paul himself : "Ye had fellowship with my affliction "

(ver. 14); "Ye only had fellowship with me in the matter of giving and receiving" (ver. 15); and these facts had made all the difference to the great apostle in the hardships and privations of his active missionary labours. Then the two middle chapters suggest the deep underlying factors which alone can call forth such self-sacrificing service whether in the missionary or his supporters: the one is "fellowship of the Spirit" (ii. 1) which indicates the secret motive power, the other "the fellowship of Christ's sufferings" (iii. 10), an experience which the great apostle actually covets and rejoices in for His Body's sake, which is the Church (Col. i. 24).

Surely there is a tremendous message here for us at the home end. Our missionaries and their colleagues in the younger Churches are in the succession of St. Paul right enough. We recognize how many of them are not shrinking from a full share in the fellowship of Christ's sufferings. But in this matter how far does fellowship of the Spirit subsist between us and them? And how far are we honestly attempting to share and share alike in the matter of giving and receiving? There is hardly any sacrifice to which many of them will not face up rather than the sacrifice – but the word in such a connexion is sheer abuse of language – of a piece of live work for God threatened by reduction of supplies from home. Some are almost literally esteeming the conservation of their work for Him more than their necessary food. The home Church has need to re-cast and re-verse the form of David's celebrated ordinance, and to undertake solemnly that "as his share is that tarrieth by the stuff so shall his share be that goeth down to the battle." Verily the trophies with which these front-line soldiers of the Cross are enriching us at home – trophies of revived faith and enriched glory in the Name of Christ as we learn of His new conquests the whole world over – place us deeply in their debt. We can discharge that debt in part by more sustained intercession on their

WEAPONS THAT WIN

behalf. But the very intercession will be more earnest and more potent if we are in part also discharging the debt of a larger fellowship with them in the matter of this world's goods bestowed to further that Kingdom which is not of this world. It may not be out of place to note that the Christians of Philippi passed very quickly from being a receiving "mission" to become a sending "Church." St. Paul was their "own missionary" in the sense that he, with Silas and Timothy, evangelized them; he was their "own missionary" also in our more modern sense that they quickly undertook responsibility for his support as he passed on to other fields, and that he became largely dependent on them for the amenities and even the very necessities of life. Is there not much more that many a parish with its "own missionary" to-day can do and ought to do to ensure that he and his work are properly backed up in all things needful?

One particular sequel to the London Congress claims passing mention, if only because to-day, more than half a year later, it still remains incomplete. It is linked very closely with the whole notion of fellowship, and sharing together in the burdens as well as the successes of the work, being popularly known as the "Share Plan." The plan of inviting individuals or groups to take a special share in the upkeep of a specific piece of work by an annual contribution of £5 or some multiple of £5 towards it is much older than the Congress. But in view of widespread need five hundred new £5 shares were asked for at the Congress last September. More than half of these have been taken up. Can we at least complete the whole tale well before the whole year elapses? But that of course is but a start. The standard we aim at must be nothing short of an equal sharing in the obedience to Christ's supreme command to witness for Him both at home and to the utmost parts of the earth, and an equal bearing of one another's burdens all along the line. An annual letter mentions the case of a

recently-baptized Christian who while yet a catechumen secured his own conviction to a year's imprisonment in order to save his delicate brother who would have died under the strain : " I am quite strong ; it didn't hurt me." Such an one surely teaches us older Christians a salutary lesson in the matter of our Master's standards, and of His own example of sharing in the needs and infirmities of His brethren.

When we come to inquire : " Has the Congress attained ? " the answer can only be given in guarded terms. For signs of new life and energy in many associations we thank God and take courage, but there remain still very many hearts to be possessed and filled with the spirit of self-forgetting and self-sacrificing fellowship. Directly after the Congress there was circulated widely a message from it to the country generally. It is worth recalling one of its concluding paragraphs : -

The call came through speaker after speaker for new ideals of sacrifice and service. To some this will mean a life spent in the C.M.S. abroad, and the need is urgent. Every address on the foreign situation emphasized it, and Mr. Cash asked for not less than a hundred recruits as a result of the Congress. These men and women are needed, needed desperately, and already some of them are offering. But when the Church has given these, given of the best of its sons and daughters for service in the Church overseas, and given, spontaneously and gladly, the money to equip and support them, even then we shall be only at the beginning of the response to the call of our Lord to-day. His call is to every one of His followers, regardless of age or circumstances, to spiritual exploits, to a new dedication to the life of love. " You have prayed for your missionaries. Now Christ's call is to love for them and with them, for Him and with Him."

We do well to mark those words : " *only at the beginning of the response,*" " *spiritual exploits,*" " *a new dedication to the life of love.*" But we must mark them with courage, not

WEAPONS THAT WIN

despondency or fear, for all the signs of promise in the wide lands we have been considering are that to this new dedication and nothing less is Christ our Saviour and King calling us ; and with His call comes, if we will accept it, the strength to accept and obey.

And so for a final word of encouragement we turn to the closing act of the Congress when it assembled for a service of thanksgiving and dedication under the mighty dome of St. Paul's Cathedral, and the Bishop in Egypt and the Sudan dismissed it with the great cordial administered by the Master to His anxious disciples : " Be of good cheer, I have overcome the world." That links us up with the chosen title of this little book, **WEAPONS THAT WIN**, but it does so by reminding us that in the end it is not weapons but personalities that win campaigns. We do our best to arm our missionaries for their warfare before they start, and in the midst of the fight they are constantly refurbishing their armour by all means in their power. But after all it is not weapons that count most for victory in any campaign ; it is those who wield the weapons, and above all it is the leaders whom these follow. Our Leader is Christ, and He has already overcome, and is sat down with the Father on His throne. Potentially the victory is now won. As Bishop Gwynne illustrated it in that closing sermon : " When Lister found the remedy for the purification of wounds through antiseptics, potentially all poisonous wounds were purified wherever the remedy was applied, whether to existing people or to generations yet unborn. Lister might truly have said : ' I have purified the wounds of mankind.' So our Lord and Master, knowing that His death would accomplish the regeneration of mankind, states an eternal fact when He declares : ' I have overcome the world.' "

Yet one further quotation from the Bishop. " How, you ask, did He purge the sons of mankind ? By the remedy He bought for all men when He died on the Cross. Water

down that truth in order to compromise with worldly wisdom, and its healing power is whittled away. Preach it in its fulness, harder still, live it out in your lives, and souls are saved and churches born." Humbly we can claim that this is what those missionaries and native workers are doing the story of whose activities we have been reading. He their Leader overcame; they too are overcoming through the blood of the Lamb and the word of their testimony. And we, here at the home base? Surely the call comes to us, each individually, to pray the prayer we would adopt from the founders of the Five-Years Movement in China: "O God, revive Thy Church in England, and begin with me."

“The Land of Behest”

*Being an account of a
Congress in the year 1930*

BY

CONSTANCE E. PADWICK

Author of

Temple Gairdner of Cairo

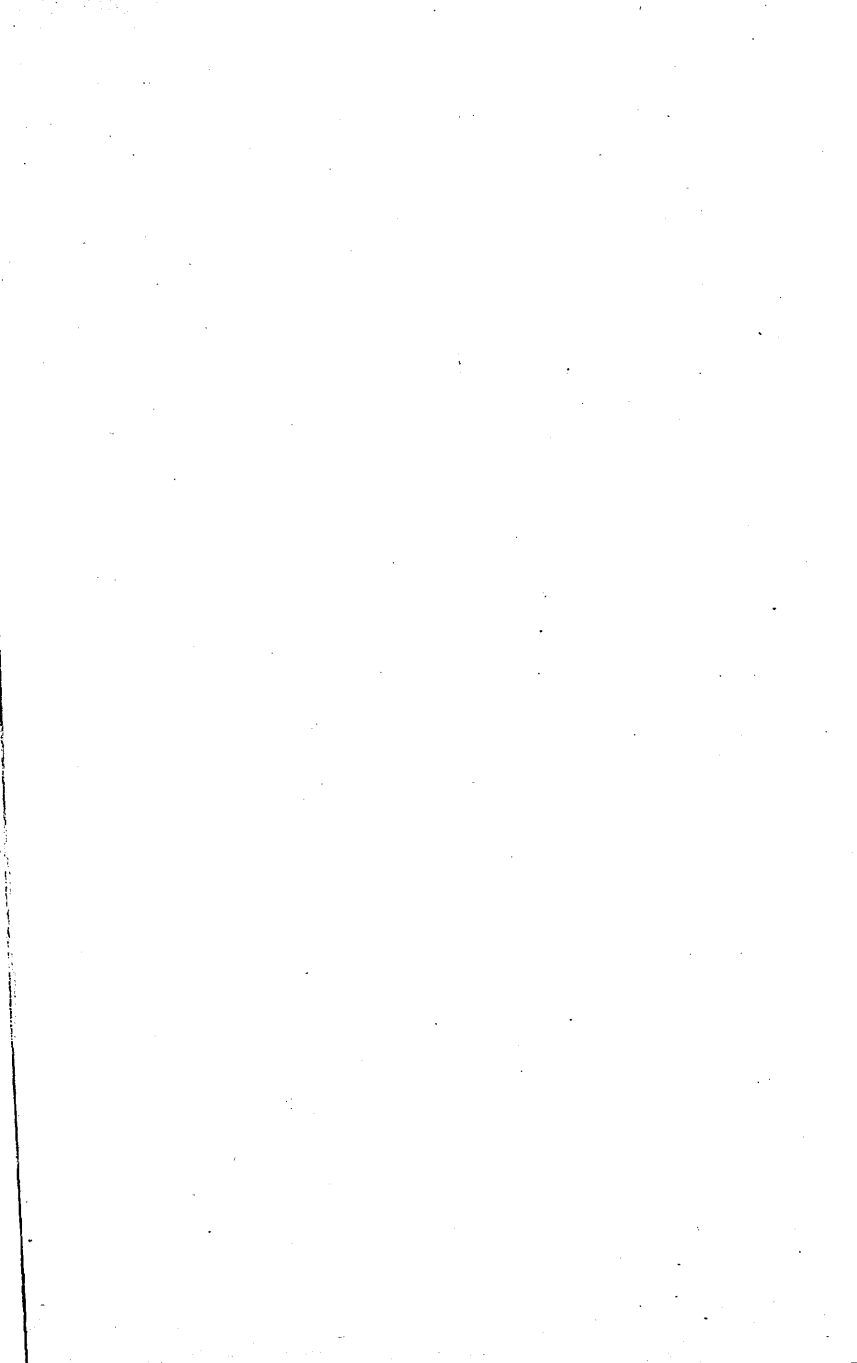
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